The Vaisheshika Darshana

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Chapter One

Exposition

अथातो धर्मं व्याख्यास्यामः यतोऽभ्यूदयनिःश्रेयससिद्धिः स धर्मः। तद्वचनादाम्नयस्य प्रामाण्यम्। धर्मविशेषप्रसूताद्द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्।

(1.1.1) **atha** now **ataḥ** therefore **dharmam** dharma **vyākhyāsyāmaḥ** we shall explain *(This subject-verb construction does not seem authentic.)* **1.1** (1.1.2) **yataḥ** through which **abhyudaya-niḥśreyasa-siddhiḥ** elevation, rising – having no better, unsurpassed good – accomplishment **saḥ** that **dharmaḥ** dharma, duty, destiny **1.2** (1.1.3) **tat-vacanāt** (abl. because) (of) that – exposition **ā-mnāyasya** (gen. of) encompassing – brought to mind, remembered, contemplated, (referring to Veda) **prāmāṇyam** having the authority **1.3** (1.1.4) **dharma-viśeṣa-prasūtāt** (abl.) dharma – this particular, this very – engendered by **dravya-guṇa-karma-sāmānya-viśeṣa-samavāyānām** (gen.) physical – essential constituents – action – universal – particular – inherent **pada-arthānām** (gen. of) word(s) – meanings, what is meant **sādharmya-vaidharmyābhyām** (inst. by way of, in terms of) consistency – inconsistency **tattva-jñānāt** (abl. comes through) "essentialness", essence – understanding **niḥśreyasam** unsurpassed good

Now, therefore, we shall explain Dharma

1.1 Dharma is that through which there is the accomplishment of rising to the unsurpassed good. 1.2 Because it is an exposition of that, it (this teaching) has the authority of Veda. 1.3 Engendered by this very dharma, the unsurpassed good comes through <u>understanding</u> of the essence, in terms of consistency (with the dharma) vs. inconsistency (with the dharma), of what is meant by the words "physical", "essential constituents", "action", "universal", "particular", and "inherent".

In the first sutra the author declares that whatever tends toward liberation qualifies as dharma or duty. He does not mean to say that the only actions that can possibly lead to liberation are those considered to be dharma by religious law or convention, like working according to one's born station in life and participating in religious activities. In these first sutras he states that dharma is rather an understanding, and he says in sutra 1.2 that whatever is a true expression of the inner understanding that leads to the highest good for a person can be considered an expression of Veda.

In sutra 1.3 he says that this is higher learning, unsurpassed in merit, and in this sutra the use of the words derived from "dharma" (from dhṛ), following so closely to its use in 1.1, is not just a coincidence. The thing that is consistent with dharma (sādharmya) and that which is not consistent with it (vaidharmya) are two opposite and yet complementary views of reality, and for the sake of the essential understanding that leads to the highest good, which is liberation, the first is to be affirmed and the second diminished or abandoned, though in life the second is inevitable. The affirming and abandoning is also taught in the Yoga as abhyāsa-vairāgya (YD 1.7), and in the Sankhya as abhyāsa and tyāga (SD 13.13), or anvaya-vyatireka (SD 24.12). The words in quotes are the six words with which the Vaisheshika system is traditionally identified (SD 19.2).

Physicals, Essential Constituents, and Action

पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि। रूपरसगन्धस्पर्शाः संख्याः परिमाणानि पृथक्त्वं संयोगविभगौ परत्वापरत्वे बुद्धयः सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्च गुणाः। उत्क्षेपणंअवक्षेपणंआकुञ्चनं प्रसारणं गमनमिति कर्माणि।

1.4 (1.1.5) **pṛthivī** earth **āpas** waters (pl. of ap) *(This will be translated in the singular for simplicity.)* **tejas** fire, light **vāyuḥ** air **ākāśam** the ether **kālaḥ** time **dik (diś)** dimension **ātmā** individual self **manaḥ** mind **iti** thus **dravyāṇi** physical things **1.5** (1.1.6) **rūpa-rasa-gandha-sparśāḥ** form – taste – smell – feel **saṁkhyāḥ** countings, reckonings **parimāṇāni** measurings **pṛthaktvam** individuality **saṁyoga-vibhāgau** conjunction – disjunction **paratva-aparatve** priority – posteriority **buddhayaḥ** discernings **sukha-duḥkhe** happiness – suffering **icchā-dveṣau** desire – aversion **prayatnāḥ** endeavors *(The dual dvandva compounds here (perhaps accusative), besides representing dichotomies ("vs."), have a strong locative relationship with the transitive participles in the plural, so*

the word "regarding" has been supplied.) **ca** and, along with **guṇāḥ** essential constituents *(like fibers of threads of strings of ropes, etc.)* **1.6** (1.1.7) **utkṣepaṇam** up-casting **avakṣepaṇam** down-casting **ākuñcanam** expansion **prasāraṇam** contraction **gamanam** going **iti** thus **karmāṇi** actions

1.4 The physical things are: earth, water, fire, air, the ether; time and dimension; individual self and mind. 1.5 Their essential constituents are: form, taste, smell, feel; countings; measurings; individuality; discernings regarding priority vs. posteriority (and) conjunction vs. disjunction, along with endeavors regarding happiness vs. suffering (and) desire vs. aversion. 1.6 The actions are: up-casting vs. down-casting, expansion vs. contraction, going.

The existence of physical matter and of time and space, is commonly acknowledged, as is the existence of the many individual people in this world who perceive and think with their minds. This author, however, describes a creative perception that is not commonly acknowledged, where the building blocks of the physical things are known only by the perceiver. The source of this inner perception and creation, his true identity, is something called "mahat" (great). It is intelligent (cit), which is discussed in 1.10-18, and it is often identified with the ether because that is the foundation of its physical or "real" (sat 1.16) aspect. The ether is an abstract concept of an ethereal all-pervading medium, like space but not a vacuum. It is not an independent physical substance, but rather the ambient substance of his consciousness, in which the glimmer of his dimensional reality first becomes perceptible. It is also associated with primal sound (see 2.10-18, a parallel to 1.10-18). In this scheme the gross physical world arises from subtle sensations and tendencies called essential constituents (guṇāḥ), as a string is made of its constituent threads. The subtlest of them is feel or "touch" (sparśa), which refers to all the various tactile sensations, inside and out, but there is an even more subtle level of feeling, called "bliss" (ānanda) in the Sankhya. It is an aspect of mahat that is associated with positive emotion and it may pervade the sensations of feel, sight, taste, and smell, in that order. From this foundation are created, cumulatively, the elements of "air" (breath), "fire" (light or heat radiation), "water", and "earth" (organic substance), in that order. Hearing and sound (speech) are always treated separately, but their intimate connection with bliss and with feel (breath) is obvious.

Those sensations are associated with the body, but there is also an expansion of the microcosm of the body into the environment through the tendencies to measure —reaching out or withdrawing in a radial way, grounding or rising in an axial way,

and rotating right or left in an angular way—which tendencies define physical dimension. Then there is the tendency to count, by holding the old, then changing or progressing, then acknowledging the new (which then becomes the old), and repeating. Those three elements are the aspects of the three guṇas of Sankhya: tamas, rajas, and sattva. From this new foundation of the sensations combined with the tendencies of measuring and counting, time is defined. Thus one constructs the knowledge of being an individual physical person, mindful of a pre-existing world of objects, advancing through a continuum of dimension and time.

In this scheme there is a serial aspect where the essential constituents are discerned and ordered according to priority vs. posteriority, as well as a non-serial aspect where they are discerned in various relationships of conjunction vs. disjunction with each other (see also SD 10.3). For example, from bliss, through the conjunction of a felt synaesthetic greenness and pinkness with a felt splendor of visual form, a blending of color, moisture, and fragrance, the caution of thorns, etc., a rose bush is created; from the assessment of its dimensions and orientation in space, to the counted oscillation of its branches in the breeze, to its being the rose bush that the perceiver as an individual would claim to know in that place and time. All this is the subjective aspect of the dualism of Yoga philosophy, and from here on we will refer to the perceiver as the yogin.

The "actions" (karmas) given here are all in relation to bodily impulses rather than activity in the external environment, because that activity is only a gross and relatively unimportant representation of its internal counterpart. Up-casting and down-casting represent the axial spectrum of falling or being cast down by the force of heaviness (gravity) vs. rising or casting oneself up in opposition to it. Expansion and contraction are represented in the body by respiration, heartbeat, peristalsis, etc., and by grasping and letting go. "Going" is creating karma in a forward direction, like an archer (see 5.7-9). These three aspects of action might also be seen to represent the constructs of axial and radial (spherical) dimensions and possibly even axial rotation (which is reflected in some Sanskrit verb roots like añc, ac, and vṛt, which mean "to go" or "to turn").

Subjectivism Is Consistent with Dharma

सदनित्यं द्रव्यवत्कार्यं कारणं सामान्यविशेषवदिति द्रव्यगुणकर्मणामविशेष। द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यम्॥ interpolation॥ कार्यविरोधि कर्म ॥ interpolation॥

1.7 (1.1.8) **sat** real **anityam** non-constant **dravyavat** (vati like, as) physical **kāryam** effect **kāraṇam** cause **sāmānya-viśeṣavat** (vati like, as) universal – particular **iti dravya-guṇa-karmaṇām** (gen. of, for) the physical – essential constituents – action **aviśeṣaḥ** not different, common **1.8** (1.1.9) **dravya-guṇayoḥ** (loc. regarding, in) the physical – essential constituents **sajāti-ārambhaka-tvam** instance – originator – being **sādharmyam** consistency (*1.1.10-13 is commentary. See Appendix.)* **1.9** (1.1.14) **kārya-virodhi** effect – incompatible **karma** action (*1.1.15-31 is commentary. See Appendix.)*

1.7 What is common for the physical, the essential constituents, and action is this: they are cause (and) they are effect, as the universal and particular are; they are non-constant and they are real, as the physical is. 1.8 The consistency with the dharma (of understanding) in regard to the physical and the essential constituents is their being (understood as) instance and originator (respectively), 1.9 (whereas) action is incompatible with effect.

The word "universal" refers to a class of things. "Dog" is a universal whereas "shih tzu" is a particular sub-class, and "our dog Joey" is a particular instance of both. In the subjectivivist aspect of Yoga philosophy, the cause of any particular thing is in the essential constituents (guṇas), and these, whether it is the dog's look and smell, his furry feel, or his noisy bark, are made of the yogin's consciousness. In Sankhya and Yoga, the "guṇas" are sattva, rajas, and tamas, but here the author uses the word to indicate the essential constituents, emerging from the bright sattva via intellect. They are colored by rajas and darkened by tamas (see SD 3.7). Sattva is the bright, vital human consciousness in its aspect of truth, purity, and goodness. Tamas, which is resistance to change, has a stronger influence in the sensory physicals, so they may be easier to understand as effects of consciousness, because they seem to persist. Rajas, which is the need to change, is more associated with action, but action quickly slips into the tamas of memory, so for example the tendency to cast up ultimately manifests as the memory of having risen, the tendency to go manifests as the memory of having changed location, and so on.

In the declaration that action is inconsistent with effect we see the first indication of the divergence from the traditional doctrine of karma as a law of cause and effect, which will be discussed in the Sankhya and the Yoga. Thus, in this section he has explained the first three principles of Vaisheshika named in sutra 1.3: the physical, the essential constituents, and action.

Intellect as the Foundation

कारणाभावात्कार्याभावः। न तु कार्याभावात्कारणाभावः।सामान्यविशेष इति बुद्ध्यपेक्षम्।

Of the Universal and the Particular

1.10 (1.2.1) **kāraṇa-abhāvāt** (abl. coming from) cause – absence **kārya-abhāvaḥ** effect – absence **1.11** (1.2.2) **na** not **tu** but **kārya-abhāvāt** (abl. from) effect – absence **kāraṇa-abhāvaḥ** cause – absence **1.12** (1.2.3) **sāmānya-viśeṣa** universal – particular **iti** called **buddhi-apekṣam** intellect – consideration

1.10 Absence of effect comes from absence of cause, 1.11 but not absence of cause from absence of effect. 1.12 What is called (here) "universal and particular" is a consideration of intellect, …

The author offers a unique definition of the word "universal", as a reality that exists independently as consciousness, even in the absence of any particulars. It is a foundation where there is no suffering but only self awareness, intellect, and native contentment—sat, cit, and ananda. Here he expands on the universal and particular mentioned in 1.3. They are not only a "consideration" of intellect but the effect of it, because mahat, as intellect, is the cause of all things. His status as the progenitor is confirmed by very similar statements in VD 4.1-4 and SD 3.13-17.

भावोऽनुवृत्तेरेव हेतुत्वात्सामान्यमेव। द्रव्यत्वं गुणत्वं कर्मत्वं
च सामान्यानि विशेषश्च। अन्यत्रान्त्येभ्यो विशेषेभ्यः।

Of the Physical, the Essential Constituents, and Action

1.13 (1.2.4) **bhāvaḥ** existing **anuvṛtteḥ** (gen. of) the following **eva** just so **hetu-tvāt** (abl. because) basis for knowing – its being s**āmānyam** universal **eva** just so **1.14** (1.2.5) **dravyatvam** physicalness **guṇatvam** essential constituent-ness **karmatvam** actionness **ca** and **sāmānyāni** universals **viśeṣaḥ** particular **ca** and **1.15** (1.2.6) **anyatra** (loc.) other than **antyebhyaḥ** (abl. w/anyatra; apart from) the last or lowest ones **viśeṣebhyaḥ** (abl.) particulars

1.13 … that universal (intellect) existing just so because of its being the basis for the knowing of what follows, just so. 1.14 Physical-ness, essential constituent-ness, and action-ness are universals, and they are particular, 1.15 (that is,) apart from the lowest particulars, …

सदिति यतो द्रव्यगुणकर्मसु सा सत्ता। द्रव्यगुणकर्मभ्योऽर्थान्तरं सत्ता

॥ interpolation ॥ सदिति लिङ्गाविशेषाद्विशेषलिङ्गाभावाच्चैको भावः।

1.16 (1.2.7) **sat** real, true, actual **iti** called **yataḥ** <u>from</u> which comes **dravya-guṇa-karmasu** (loc. regarding, involving) the physical – essential constituents – action **sā** that **sat-tā** real-ness *(Here, in this highly context-dependent writing, the reflexive sense and the contrast are clear, so the conjunction and the pronoun are supplied .)* **1.17** (1.2.8) **dravya-guṇa-karmabhyaḥ** (abl. from) physical – essential constituents – action **artha-antaram** thing – separate **sat-tā** beingness *(1.2.9-16 is commentary. See Appendix.)* **1.18** (1.2.17) **sat_iti** "actual" **liṅga-a-viśeṣāt** (abl. because) indicator – non-particular **viśeṣa-liṅga-abhāvāt** (abl. because) particular – mark – absence **ca** and **ekaḥ** singular **bhāvaḥ** the existing

1.16 … (but) <u>its</u> (intellect's) realness is that from which <u>comes</u> what is called "real" (in sutra 1.7)**, involving the physical, the essential constituents, and action. 1.17 Its realness is a separate thing from the physical, the essential constituents, and action. 1.18 That existing (of intellect** 1.13**) is singular, because it is not particular as an indicator of anything called "real", and because of the absence of any particular indication (of it).** (See 1.11)

The physical, the essential constituents, and action, all three, are particulars in that they are particular aspects of intellect. Existence requires the superintendence of intellect: recognizing, acknowledging, and deliberating. This discriminating function creates reality through the instrumentality of the three principles—the physical, the essential constituents, and action—in combination. Intellect is an aspect of the principle called "mahat" (great), and it is separate from those three "real" principles because it can recognize itself independently of them. As opposed to the multiplicity of creation involving those three, existence or realness itself is one (ekam). Even an affirmation of belief in plurality, and in fact the entire objective dimension of the Yoga duality, occurs in the present moment on the part of a single believer, and from the subjectivist point of view, that is the extent of its reality. Thus, in this section he has explained the fourth and fifth principles of Vaisheshika named in sutra 1.3, the universal and the particular. The sixth principle, the inherent, will be discussed in Chapter Eight.

Chapter Two

Physicals, Essential Constituents, and Indicators

रूपरसगन्धस्पर्शवती पृथिवी। रूपरसस्पर्शवत्य

आपो ॥ द्रवाः स्निग्धाः ॥ तेजो रूपस्पर्शवत्।

2.1 (2.1.1) **rūpa-rasa-gandha – sparśavatī** (fem. sing.) form-taste-smell – having feel **pṛthivī** earth **2.2** (2.1.2) **rūpa-rasa – sparśavatyaḥ** (fem. pl.) form-taste – having feel **āpas** (pl. of "ap" fem.) waters *[**dravāḥ** fluid **snigdhāḥ** viscous] (See Appendix.)* **2.3** (2.1.3) **tejas** fire **rūpa – sparśavat** form – having feel

2.1 Earth is what has feel with form, taste, and smell. 2.2 Waters have feel with form and taste; 2.3 Fire has feel with form.

स्पर्शवान्वायुः ॥ interpolation ॥ वायोर्वायुसम्मूर्च्छनं नानात्वलिङ्गम्

॥ interpolation ॥ निष्क्रमनं प्रवेशनमित्याकाशस्य लिङ्गम् ॥ interpolation ॥

2.4 (2.1.4) **sparśavān** having feel **vāyuḥ** air (*2.1.5-13 is commentary. See Appendix.)* **2.5** (2.1.14) **vāyoḥ** (abl. from) air **vāyu-sammūrcchanam** (sammūrchana MW) air – congealing, solidification **nānātva-liṅgam** variety – indication (*2.1.15-19 is commentary. See Appendix.)* **2.6** (2.1.20) **niṣkramaṇam** going forth, egress **praveśanam** entering, coming in **iti** thus, such **ākāśasya** of the ether **liṅgam** indication (*2.1.21-31 is commentary. See Appendix.)*

2.4 Air (breath) has (only) feel. 2.5 The indication in the variety (of applications 2.1-3**) of it (feel) is the solidification of air from (etherial) air. 2.6 Going outward and coming inward; such is the indication of the ether.**

In these two groups of sutras the author defines the familiar four physical elements in terms of their essential constituents. When seen from the subjectivist point of view it is easier to make sense of them than from the traditional "object first" point of view. (For that we have the periodic table.) The most subtle one, called "air", is made only of feel, including none of the other essential constituents. It is rough or smooth, hot or cold, pleasurable or uncomfortable, etc., including all the tactile sensations whether external or internal. Air, as prāṇa, meaning breath or life itself, is also the principle of flowing and it represents the inner fluid life streams. The second, fire or light (tejas), is what we might think of today as the

perception of electromagnetic radiation, including all forms of heat and light. It represents the visible object-world that seems to spread out before the yogin, identifiable by feel and sight, but not taste or smell. In the same way, water is made of feel, sight, and taste, without smell. Finally, there is "earth" or organic substance. The living earth is a comprehensive food construct, nourishing every life form and reusing all its waste in the process, so it has a living aspect, a decaying aspect, and a food aspect. We know that earth means food (see also SD 11.9) in this teaching because, as the author has said, it is made not of tiny particles of preexisting matter, but of feel, sight, taste, and smell. The religious association of pṛthivī (earth) with the cow as the source of milk, is very consistent with this definition. From mahat as the ether comes word or sound, and from mahat as bliss comes feel. The priority of the feel/breath complex among the four is confirmed in VD 3.12, in SD 20.11, and in YD 7.11. Even modern Yoga teaching focuses on this complex. From feel comes breath and from breath life. Feel becomes heat and from heat arises color, light, and form. With taste, form becomes devoid of heat, color, and definition, becoming cold, clear water. Earth takes form as water conjoins with breath or air (see 5.12-13), becoming the smelly organism. The smells associated with earth are the decay of dead things, the bouquet of living ones, and the aroma of food.

The qualities in all the sensory essential constituents are varied. The quality of feel in internal sensations is different from that in touching external objects, and those are both different from the sensation of drinking water, and again from that of eating food. Just as feel differs thus in air, light, water, and earth, the quality of visible form differs in light, water, and earth; that is, in the colorless shapeless water vs. the color, brightness, and shapes of the physical objects in one's environment, and in seeing the living aspect of organic substance vs. its decaying and food aspects. Similarly, the quality of taste is different in the various mineral and salt flavors associated with water, than it is in the flavor of food; and finally the quality of smell is different in the diverse living, decaying, and food aspects of organic things. In the objective view these are all qualities or "attributes" possessed by preexisting objects that are made by an indifferent Prakṛti (nature), and experienced only passively by the individual, but in the subjectivist wing of the Yoga duality they are qualities of consciousness, which is the creative and intelligent potential force possessed solely by the one conscious self, and the making of it is done by and for that self.

The outward manifestation from the abstract sense of feel to the actual feel of food, for example, is its "solidification" (2.5), and from there, combined with the other sensations involved, its progression into actual solid food. Only the one example of solidification is given in sutra 2.5, but it applies to all the other sensory essential constituents as well. Thus, indications are given for the first five physicals, i.e., the four sensory ones and in 2.6 the ether.

॥ interpolation ॥ अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति काललिङ्गनि ॥ interpolation ॥ इत इदमिति यतस्तद्दिश्यं लिङ्गम् ॥ interpolation ॥ आदित्यसंयोगाद्भूतपूर्वाद्भाविष्यतो भूताच्च प्राची ॥ interpolation ॥

(2.2.1-5 is commentary. See Appendix.) **2.7** (2.2.6) **aparasmin** (loc. in respect to, than) later **aparam** later **yugapat** simultaneous **ciram** lasting a long time **kṣipram** lasting a short time **iti** thus, such **kāla-liṅgāni** time – indicators *(2.2.7-9 is commentary. See Appendix.)* **2.8** (2.2.10) **itaḥ** (itas) from here **idam** this **iti** *(quotes)* **yataḥ** from there **tat** that **diśyam** having dimension **liṅgam** indicator *(2.2.11-13 is commentary. See Appendix.)* **2.9** (2.2.14) **āditya-saṁyogāt** (abl. known by) suns – conjoining **bhūta-pūrvāt** previously past **bhaviṣyataḥ** about to be **bhūtāt** past **ca** and **prācī** east *(2.2.15-25 is commentary. See Appendix.)*

2.7 Later than later vs. simultaneous, long-term vs. short-term; such are the indications of time. 2.8 "This from here", "that from there" is the indication of what has dimension. 2.9 East is known by the conjoining of the (twelve) suns, previously past, about to be, and just past.

The tendency to count or reckon is a source of the sense of time, as its essential constituent, but the indicators of it are things like memory and immediacy and their corresponding concepts of long-term and short-term time frames. The tendency to measure or size-up is a source of the sense of dimension, but its indicators are a perception of coming from there to here, and going from here to there: outward or inward in a radial way like a sphere (defining the ether), up and down in an axial way, or right and left in a rotational angular way. The "here" is the point of observation, and that observation is only possible in terms of these same concepts as represented in the body of the observer—in the upright axis of the human back with its associated sense of rising versus resting; in the forward-directed nature of vision, speech, locomotion, and productive action with their associated sense of near and far; and in the rotational flexibility of the body with

its associated sense of right and left. If the observer were reduced to a dimensionless point, the only "observation" possible would be self-awareness.

Dimension is closely associated with time. (A hypothetical sense-deprived thoughts-only experience, without any sense of objects moving in space or the passage of the day, would not qualify as a sense of time.) The east-west dimension the author refers to is the path of the apparent progression of the sun, moon, and constellations, which define days, lunar months, and years. The so-called "present" is a present-moment memory construct of a "just now" past, whereas the previous past is a construct much further removed. The "about to be" future is almost as certain as the present, but of course the extended future is not. Thus "indications" are given for the fourth and fifth physicals in the list: dimension and time.

Speech or Sound

सतो लिङ्गाभावात्॥ interpolation॥ नचासिद्धं विकारात्। अभिव्यक्तौ दोषात्।

2.10 (2.2.26) **sataḥ** (gen. of) existent **liṅga-abhāvāt** (abl. because) indicator – absence *(2.2.27-28 is commentary. See Appendix.)* **2.11** (2.2.29) **na** not **ca** also, thus **asiddham** unestablished, unproved **vikārāt** (abl. because) modification **2.12** (2.2.30) **abhivyaktau** (loc. in) manifesting **dośāt** (abl. arising from) degradation

2.10 (Just) because there may be the absence of an <u>indication</u> of something existent, 2.11 it is not thus unproved, because that (indication) is a modification 2.12 arising from the degradation in its becoming manifest.

संयोगाद्विभागाच्च शब्दाच्च शब्दनिष्पत्तिः॥ ॥ द्वयोस्तु प्रवृत्त्योरभावात्। प्रथमाशब्दात्।

2.13 (2.2.31) **saṁyogāt** (abl. from) conjoining **vibhāgāt** (abl. known from) disjoining **ca** and **śabdāt** (abl. known from) sound, speech **ca** and also **śabda-niṣpattiḥ** sound, speech – manifestation *(2.2.32 is commentary. See Appendix.)* **2.14** (2.2.33) **dvayoḥ** (gen. of) those two **tu** but, yet **pravṛttyoḥ** (gen. of) development **abhāvāt** (abl.) absent **2.15** (2.2.34) **prathamā-śabdāt** (abl. from) primary – word

2.13 The manifestation of speech (sound) is known from conjoining and from disjoining, <u>and</u> it is also known from the speech 2.14 that is yet absent the development of those two (conjoining and disjoining), 2.15 (that is) from primal speech (sound), …

सम्प्रतिपत्तिभावाच्च। संदिग्धाः सति बहुत्वे। संख्याभावः सामान्यतः।

2.16 (2.2.35) **sampratipatti-bhāvāt** (abl. known from) general agreement – existence **ca** and **2.17** (2.2.36) **saṁdigdhāḥ** uncertainties **sati** it happens that **bahutve** (loc. where there is) multiplicity **2.18** (2.2.37) **saṁkhyā-abhāvaḥ** reckoning – non-existence **sāmānyataḥ** (tasil resulting from) the universal form

2.16 … and it is known from the existence of general agreement, 2.17 (but) where there is a multiplicity (of speech sounds) (see YD 7.2-3) **it happens that there are uncertainties, 2.18 (whereas) there is no such reckoning (agreement or uncertainty) resulting from that universal (primal) form.**

These last nine sutras treat the essential speech-sound (and hearing) as separate from the other four senses, and its indication as separate from the other "object" indications. It is the primal universal from which arises the speech of communication, but it is known even in the absence of such an indication (see also 6.4-9). This dualist description is similar to those of mahat and the individual in Chapter Four. Sound bridges a certain gap in the physicals, as it is bound to the ether (2.6), which might be considered as a center, with the gross elements on one side and dimension and time, etc., on the other (2.7-9).

Chapter Three

The Separate Thing

प्रसिद्धा इन्द्रियार्थाः। इन्द्रियार्थप्रसिद्धिरिन्द्रियार्थेभ्योऽन्तरस्यहेतुः । सोऽनपदेशः

In Relation to the Indicator Body

3.1 (3.1.1) **prasiddhāḥ** (pl.) established, commonly acknowledged **indriya-arthāḥ** (pl.) senses – objects **3.2** (3.1.2) **indriya-artha-aprasiddhiḥ** sense – object – without – common acknowledgment **indriya-arthebhyaḥ** (abl. from) senses – objects **artha-antarasya** (gen. of) thing – separate **hetuḥ** basis for knowing **3.3** (3.1.3) **saḥ** that, something **an-apadeśaḥ** without – semblance

3.1 Those <u>objects</u> of the senses (2.1-18) **are commonly acknowledged, 3.2 (but) there is a basis for knowing of a separate thing from the objects of the senses, that is without the common acknowledgment of the objects of the senses, 3.3 something without the semblance, …**

The word "apadeśa" means indicating or pointing to something as a reason, especially a fictitious reason or pretext. Pointing to a physical manifestation as the only reason or proof that something exists is a pretext, because the manifestation is only a semblance of the real thing. On the other hand, the word "hetu" means a reason for knowing something or a motive for doing something; either way it is a basis for the knowing or doing. He says there is a basis for knowing that is separate from the ordinary common knowledge of those mere physical things.

कारणज्ञानात्। कार्येषु ज्ञानात्। अज्ञानाच्च। अन्यदेव
हेतुरित्यनपदेशः। अर्थान्तरं ह्यर्थान्तरस्यानपदेशः

3.4 (3.1.4) **kāraṇa-ajñānāt** (abl. adverbial) cause – without understanding (3.1.5) **kāryeṣu** (loc. regarding) effects **jñānāt** (abl. from) understanding (3.1.6) **ajñānāt** (abl. from) lack of understanding **ca** moreover **3.5** (3.1.7) **anyat** something else, something different **eva** indeed **hetuḥ** reason, basis for knowing **iti** just mentioned **anapadeśaḥ** without – semblance **3.6** (3.1.8) **artha-antaram** thing – other **hi** because, for **artha-antarasya** (gen. of) thing – other **an-apadeśaḥ** without – semblance (*Antara here means the one and the other. see 3.2.)*

3.4 … which (semblance), moreover, comes from a (certain) lack of understanding that arises from understanding regarding effects without understanding the cause, 3.5 (but) the "hetu" (basis for knowing) just mentioned (see 3.2)**, without any semblance, is indeed something different, 3.6 for it is a separate thing** (see 1.17) **that is without the semblance of the <u>other</u> thing (the commonly acknowledged) …**

In the case of common knowledge there is no understanding of the principle that the subtle cause of objects is in consciousness itself. There is only comprehension of the objects or effects without realizing their true cause. He says this is non-understanding in general, or a lack of the understanding required for the "unsurpassed good". It is important here to keep in mind the teaching that there is no multiplicity of people understanding these things, some with and some without realization of the true cause, because both forms are in one person.

संयोगि समवाय्येकार्थसमवायि विरोधि च॥ interpolation ॥ आत्मेन्द्रियार्थ-
संनिकर्षाद्यन्निष्पद्यते तदन्यत्। प्रवृत्तिनिवृत्ती च प्रत्यगात्मनि दृष्टे परत्र लिङ्गम्

3.7 (3.1.9) **saṁyogi** joined together, conjoined **samavāyi** going together, inherent **eka-artha-samavāyi** one-thing, same-thing – inherent **virodhi** inconsistent, contrary, excluded *(see asaṁnikṛṣṭa SD 5.1)* **ca** and *(3.1.10-17 is commentary. See Appendix.)* **3.8** (3.1.18) **ātma-indriya-artha-saṁnikarṣā**t (abl. from) individual – sense – object **yat** which **niṣpadyate** it is brought forth **tat** that **anyat** something different **3.9** (3.1.19) **pravṛtti-nivṛttī** (dual) proceeding – ceasing **ca** indeed **pratyañc-ātmani** (loc. absolute) inward – individual **dṛṣṭe** (loc. abs.) known **paratra** (loc. abs.) something other **liṅgam** indicator

3.7 … which (semblance) is the conjoined, the inherent, the inherent in one thing, and the excluded. 3.8 It is something different, brought forth from the drawing in together of the individual, his senses, and their objects. 3.9 It is the indicator (the body 9.14-15**), indeed the one proceeding and ceasing (living and dying), in a place other than what is known inward of the individual.**

The conjoined or joined-together is a class or a particular thing. The inherent are the attributes or qualities of either a class or a particular thing. The inherent in one thing is the set of attributes that define a particular thing, sufficient to describe one thing and to exclude all others. The "excluded" refers to any qualities that are cut away in the process of defining either a class or a particular thing. This functioning of intellect is the source of the objects under examination, which is explained further with an example in sutras 9.14-15.

In Relation to Mind

आत्मेन्द्रियार्थसंनिकर्षे ज्ञानस्य भावोऽभावश्च मनसो लिङ्गम्॥ interpolation ॥

प्रयत्नायौगपद्याज्ज्ञानायौगपद्याच्चैकम्। प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रि-

यान्तरविकाराः सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि

3.10 (3.2.1) **ātma-indriya-artha-saṁnikarṣe** (loc. regarding) individual – senses – object *(These are three. See 4.2.1.)* – drawing in together **jñānasya** (gen. of) understanding **bhāvaḥ** presence **abhāvaḥ** absence **ca** and, versus **manasaḥ** (gen. of) mind **liṅgam** indication *(3.2.2 is commentary. See Appendix.)* **3.11** (3.2.3) **prayatna-ayaugapadyāt** (abl. because) urges – non-simultaneousness **jñāna-ayaugapadyāt** (abl. because) understanding – non-simultaneousness **ca** and **ekam** one only **3.12** (3.2.4) **prāṇa-apāna** – **nimeṣa-unmeṣa** – **jīvana-manogati** (f.) in-breath – out-breath – closing the eyes, falling asleep *(see nimiṣ MW)* – opening the eyes – life, living – heart's course, wish, desire **indriya-antara-vikārāḥ** powers –

other – changes **sukha-duḥkha** – **icchā-dveṣa** – **prayatnāḥ** happiness – suffering – desire – aversion – powers of endeavoring **ca** and, in addition to **ātmanaḥ** (gen. of) the individual **liṅgāni** indications *(3.2.5-9 is commentary. See Appendix.)*

3.10 The indication of mind is the absence vs. presence of understanding (mentioned in 3.4) **regarding the drawing in together of the objects, the senses, and the individual. 3.11 There is only the one (mind), because one's urge to act does not happen conjointly (with others), and because one's understanding does not happen conjointly (with others). 3.12 The indications of the individual are the desire for life involving the filling breath and the emptying breath, closing the eyes and opening the eyes, and the (similar) changes in the other (two) powers, as well as endeavors regarding happiness vs. suffering and desire vs. aversion.**

Here, after nine sutras of preparatory material, he finally gives the indications of the remaining two physicals: mind and individual. The absence vs. presence of understanding, entertained by the mind, is the dualism of semblance vs. separate thing (3.1-9). The word "understanding" (jñāna) is equivalent to discerning (buddhi) in sutra 1.5, and "endeavors" (prayatna) is also from the same sutra. They represent the jñānendriyas and the karmendriyas respectively, which together constitute mind. The word "ekam" means that there is only one mind, as opposed to the many lower physicals, because the only discerning or endeavoring that are ever known happen there alone. The word "yaugapadya" comes from "yugapad", which means literally happening conjointly or "simultaneous", but for the yogin, thought, perception, and the urge to act are only known directly in the one mind. There is no simultaneous community of perception and action, like a flock of birds or a school of fish.

The sense of being an individual person with a unique identity involves things like name, time, place, family, and occupation. It is also the level of awareness where one decides to do, what would be best for one's overall happiness, but the body associated with this personal identity emerges from subtler sources. The filling and emptying breaths are "expanding and contracting" actions in the body, also associated with air and the power of feel, while the "opening and closing of the eyes", alternately rising into wakefulness and falling asleep, are up-casting and down-casting actions. This also indicates the power of seeing, which is forward-directed like the action of "going". "The changes in the other powers" refers to the similar periodic tendencies of the remaining two sensory powers, associated with taste and smell. Those four involve the powers of knowing (jñāna-indriyas), not

only in enjoying but in protecting one's life through aversion: knowing the urgency of hypoxia, excessive heat or cold, a spoiled smell or a bitter poisonous taste in food, knowing danger when you see it, etc. The drive for life is also manifested through desire, in the powers of doing (karma-indriyas): the urges toward going, doing, saying, sex, and the consumption and passage of food and water.

यदि दृष्टमन्वक्षमहं देवदत्तोऽहं यज्ञदत्त इति। दृष्ट आत्मनि लिङ्गे एक एव दृढत्वा-
त्प्रत्यक्षवत्प्रत्ययः। अहमिति प्रत्यगात्मनि भावात्परत्राभावादर्थान्तरप्रत्यक्षः।

In Relation to the Individual

3.13 (3.2.10) **yadi** if **dṛṣṭam** known **anvakṣam** (indeclinable) following, after, secondary **aham** I am **devadattaḥ aham** I am **yajñadattaḥ iti** "i.e.", quotes **3.14** (3.2.11) **dṛṣṭe_ātmani_liṅge** (loc. absolute; given that, granted) known – individual – indicator **ekaḥ_eva** only the one **dṛḍhatvāt** (abl. arising from) solidity **pratyakṣavat** (vati just like) perception **pratyayaḥ** belief, assurance *(3.2.12-13 is commentary. See Appendix.)* **3.15** (3.2.14) **aham** I, I am **iti** called **pratyañc-ātmani** (loc. located there) inward, behind – the individual **bhāvāt** (abl. known by) its presence **paratra** the other place **abhāvāt** (abl. adverbial) in the absence of **artha-antara-pratyakṣaḥ** thing, entity – other, different, separate – perception *(3.2.15-18 is commentary. See Appendix.)*

3.13 If it is commonly known, it is secondary, i.e., that "I am Devadatta" or "I am Yajñadatta". 3.14 Given that there is an indicator of the individual that is commonly known, still there is only the one (individual) (see Br.Ar.Upanishad 1.4.1)**. That belief** (that "I am Devadatta" etc.) **arises from the solidity (of the indicator body), having perception of it** (the objects, senses, etc. mentioned in 3.10-11)**, 3.15 (but) inward of this individual called "I", there is perception of the separate thing, known through its presence (even) in the absence of what is in the other place (the "I").**

The inner self (pratyak ātman) is something separate from "ātman" or the "I" self that is known as the individual, or the personal identity known by name. That separate entity is equivalent to the Sankhya's "separate principle", mahat (see SD 16.13, 19.11). In the other place stand all those things that are associated with the personal identity called "I", including the senses, the urges and so on.

सुखदुःखज्ञाननिष्पत्त्यविशेषादैकात्म्यम्। व्यवस्थातो नाना। शास्त्रसामर्थ्याच्च।

3.16 (3.2.19) **sukha-duḥkha-jñāna-niṣpatti – a-viśeṣāt** (abl. known from) happiness – suffering – understanding – emergence – absence of – difference, variety, particularity **aikātmyam** that there is only one individual **3.17** (3.2.20) **vyavasthātaḥ** (tasil abl. sense; inferred from) various life circumstances **nānā** multiplicity **3.18** (3.2.21) **śāstra-sāmarthyāt** (abl. from) teaching – strength **ca** and

3.16 That there is only one individual (soul) is known from the absence of particularity (other particular individuals) when it comes to the emergence of understanding of happiness and suffering, 3.17 (whereas) (the notion of) a multiplicity of them (individuals) is inferred from various life circumstances, 3.18 and from the strength of teaching.

Understanding of happiness and suffering is known directly and immediately only by the one knower, the yogin. It is not caused by circumstances but rather emerges as a construct in his individual awareness, whereas the notion that other people know and feel, as true as it may be in its own way, is only inferred from observing outward signs, such as speech, action, or physical appearance. The intelligence of the physical human organism, based on its physical powers of observation, memory, reasoning, and life-supporting preferences, exists just as surely as artificial intelligence now exists; but all that, right down to the finest detail, is a construct that is separate from one's own immediate great self-awareness. Seeing the variety in things like life circumstance, status, and health, in oneself and others, creates the belief in a multiplicity of other souls sustaining consequences of their actions, but the seeing of the people hardly qualifies as proof of the souls. This relationship between happiness vs. suffering and the notion of individual souls is further explained in 9.10-14. The individual is the culmination of all the essential constituents in conjunction, but in the next chapter a singular higher form will be described, one who is the container of the individual. He is separate, but being comprehensive he must include the lower plurality as well.

Chapter Four

The Great One and the Individual

सदकारणवन्नित्यम्‌ तस्य कार्यं लिङ्गम्। कारणभावात्कार्यभावः ॥ interpolation ॥

He Is Both Singular and Plural

4.1 (4.1.1) **sat** existent **a-kāraṇa-vat** no – cause – having **nityam** (ind.) constantly, eternally **4.2** (4.1.2) **tasya** its **kāryam** effect **liṅgam** indicator **4.3** (4.1.3) **kāraṇa-bhāvāt** (abl. from) cause – presence **kārya-bhāvaḥ** effect – presence *(4.1.4-5 is commentary. See Appendix.)*

4.1 There is something eternally existent which has no cause. 4.2 Its indicator is its effect. (see SD 3.14-15) **4.3 The presence of the effect arises from the presence of its cause.**

महत्यनेकद्रव्यवत्त्वाद्रूपाच्चोपलब्धिः। सत्यपि द्रव्यत्वे महत्त्वे ॥ interpolation ॥

अनेकद्रव्यसमवायाद्रूपविशेषाच्च रूपोपलब्धिः ॥ interpolation ॥

4.4 (4.1.6) **mahati** (loc. regarding, of) the great **aneka-dravya-vat-tvāt** (abl. from) (of his) non-singular – physical – having, possessed of – being **rūpāt** (abl. from) own form **ca** and **upalabdhiḥ** comprehension **4.5** (4.1.7a) **sati** real **api** actually **dravya-tve** (loc. in) physical – state **mahat-tve** (loc. absolute) great – being *(The second part of 4.1.7 was a separate, non-authentic sutra.)* **4.6** (4.1.8) **aneka-dravya-samavāyāt** (abl. known from) non-singleness, plurality – physical – inherent **rūpa-viśeṣāt** (abl. known from) form – its own distinct **ca** and **rūpa** form **upalabdhiḥ** comprehension *(4.1.9 is commentary. See Appendix.)*

4.4 Comprehension of this great one (mahat) comes both from his (singular) form <u>and</u> from the non-singular (plurality) being possessed of the physical, 4.5 his greatness being actually real in its physical state. 4.6 Comprehension of his form is known from the inherence in the physical of that plurality <u>and</u> from his own distinct form.

This great one is certainly the mahat that is further developed in the Sankhya, where he is also called "the first" (meaning the prior one), "equal to prakṛti" (the prime originator), the "one of authority" (SD 3.13-14), etc., and in the Yoga, he is called "bodiless", meaning prior to the body elements (YD 7.17).

तस्याभावादव्यभिचारः। संख्याः परिमाणानि पृथक्त्वं संयोगविभागौ परत्वापरत्वे कर्म च रूपिद्रव्यसमवायाच्चाक्षुषाणि। अरूपिष्वचाक्षुषाणि ॥ interpolation ॥

4.7 (4.1.10) **tasya** of that **abhāvāt** (abl. to be inferred from) absence **avyabhicāraḥ** no contradiction **4.8** (4.1.11) **saṁkhyāḥ** countings **parimāṇāni** measurings **pṛthaktvam** singularity **saṁyoga-vibhāgau** conjoining – disjoining **paratva-aparatve** priority – posteriority **karma** action **ca** and *(This must be the end of the original sutra.)* **4.9 rūpi-dravya-samavāyāt** (abl. from) having form – in the physical – inherence **cākṣuṣāṇi** instances of sight, sightings (4.1.12) **arūpiṣu** (loc. in respect of) those things not possessed of form **acākṣuṣāṇi** no sightings *(4.1.13 is commentary. See Appendix.)*

4.7 There is no contradiction of that (distinct form) to be inferred from the absence of that (plurality), 4.8 (namely) countings, measurings, individuality, conjoining vs. disjoining, priority vs. posteriority, and action, 4.9 (for example) instances of the faculty of sight coming (only) from the inherence in physical things of having form, (there being) no instances of sight in the case of those that have no form.

The singular cannot be counted, measured, separated, conjoined, or prioritized, but it exists nonetheless. A similar point was made in 2.10-11 and the Sankhya deals with the same idea in SD 20.6, where there is the only instance of the word "physical" (dravya) in that work. Sight (cākṣus) here is an example representing all four powers of sense, and the example is meant to refute the idea that activity in those senses can only exist when there is already something there to be sensed.

तत्पुनः पृथिव्यादिकार्यद्रव्यं त्रिविधं शरीरेन्द्रियविषयसंज्ञकम् ॥ interpolation ॥
अणुसंयोगस्त्वप्रतिषिद्धः तत्र शरीरं द्विविधं। योनिजमयोनिजम् च।

The Womb-born and the Non-womb-born Individual

4.10 (4.2.1) **tat punaḥ** then again **pṛthivī-ādi-kārya-dravyam** earth – the rest – effect – physical **trividham** threefold **śarira-indriya-viṣaya-saṁjñakam** body – powers of sense – sphere of objects – named, agreed on *(4.2.2-3 is commentary. See Appendix.)* **4.11** (4.2.4) **aṇu-saṁyogaḥ** atom(s) conjunction **tu** but, after all **apratiṣiddhaḥ** no objection, not disallowed **4.12** (4.2.5) **tatra** in which case **śarīram** body **dvividham** twofold **yonijam** womb-born **ayonijam** non-womb-born **ca** and *(Surely the author understands the rule against such a contradiction.)*

4.10 Then again, there is the threefold, commonly agreed (named) as the body, the powers, and the sphere of objects, which is physical as an effect consisting of earth and the rest; 4.11 after all, conjunction of atoms is not disallowed, 4.12 in which case it is twofold: a body that is womb-born, and not womb-born, …

Even though in the liberating view the threefold is an effect of the essential constituents, this should not be seen as a logical contradiction to the living view where bodies, sense organs, and other objects are made of atoms, but rather as a complement. This chapter clearly outlines the dualism.

अनियतदिग्देशपूर्वकत्वात्। धर्मविशेषाच्च। समाख्याभावाच्च।

4.13 (4.2.6) **aniyata-diś-deśa-pūrvakatvāt** (abl. known by) undefined – dimension – realm – previousness **4.14** (4.2.7) **dharma-viśeṣāt** (abl. known by) role – particular **ca** and **4.15** (4.2.8) **samākhyā-bhāvāt** (abl. known by) name – existence **ca** and

4.13 … known by its previousness in a realm of dimension that is undefined, 4.14 and by its particular dharma, 4.15 and by the existence of its name.

The gross physical body that is made up of atoms has a name and a role in life but there is another form that does not. It is the source body that exists in an inner realm of consciousness where the powers of reckoning, measuring, individuation, sense, and urge are not yet evolved into the outer manifest forms with which they will co-exist. Like the knowledge, the body is twofold, the inner and the outer. This is a strong statement of the dualism.

संज्ञाया आदित्वात्। सन्त्ययोनिजाः। वेदलिङ्गाच्च।

4.16 (4.2.9) **saṁjñāyāḥ** (abl. f. inferred from) having a name **āditvāt** (abl. inferred from) beginningness **4.17** (4.2.10) **santi** they exist **ayonijāḥ** non-womb-borns **4.18** (4.2.11) **Veda-liṅgāt** (abl. from) **ca** and also

4.16 From their beginningness (birth) (and) from having a name (see 3.13) **it is inferred 4.17 that (other) non-womb-borns (individuals) exist; 4.18 and it is also (learned) from the Veda-liṅga.**

The plural "non-womb-borns" says it all. Like the final sutras in Chapter Three, this group gives reasons for the opposing belief in <u>other</u> individuals. There is a parallel here to the passages in the Sankhya (see SD 19.17-18 and all of Chapter Twenty) about naming (4.15) plant and animal bodies, and their being known from a branch of the Veda dealing with gross worldly things and their relationships, the Veda-liṅga, namely the law texts (smṛti), which are really the last scriptures that would ever be considered guides to liberation.

Chapter Five

Action (in Conjoining with the Self)

आत्मसंयोगप्रयत्नाभ्यां हस्ते कर्म। तथा हस्तसंयोगाच्च मुसले कर्म। अभिघातजे मुसलादौ कर्मणि व्यतिरेकादकारणं हस्तसंयोगः ॥ interpolation ॥

Up-casting

5.1 (5.1.1) **ātma-saṁyoga-prayatnābhyām** (abl. dual; from) individual self – conjoining – urge, endeavor **haste** (loc. in) hand **karma** action **5.2** (5.1.2) **tathā** from there **hasta-saṁyogāt** hand – joining together **ca** and **musale** (loc. in) pestle **karma** action **5.3** (5.1.3) **abhighāta-je – musala-adau – karmaṇi** (loc. abs. given, granted) striking, pounding – produced by – pestle – etc. – action **vyatirekāt** (abl. because) difference **akāraṇam** without cause **hasta-saṁyogaḥ** hand – conjoining *(5.1.4-6 is commentary. See Appendix.)*

5.1 <u>Action</u> in the hand comes from endeavor and a conjoining with the individual self, 5.2 and from there, action in a pestle (for example) from conjoining with the hand, 5.3 (but, even) given that there <u>is</u> action in the pestle, etc. (the mortar, the grain, etc.) produced by the pounding, (still) that conjoining with the hand is <u>without</u> such a cause, because there is a difference.

In this chapter, conjunction (conjoining) is explained in terms of the actions of an individual and in terms of actions in regard to physical elements. Some more subtle aspects of conjunction and disjunction will be described in the next chapter. The motivation, the urge, and the immediate impulse that arise within a person to set any action into play are known by the one person and no one else, existing on the other side of the boundary that sets it apart from gross physical actions. The author gives the example of the physical hands <u>lifting</u> the pestle, and when it is

dropped, the husks being split from the grain within the mortar, along with the physical causality that connects those events. It has already been said that the primal action "karma" of 1.6 is inconsistent with this kind of effect (see 1.9).

संयोगाभावे गुरुत्वात्पतनं। नोदनविशेषाभावान्नोर्ध्वं न तिर्यग्गमनम्।

प्रयत्नविशेषान्नोदनविशेषः ॥ interpolation ॥

Down-casting

5.4 (5.1.7) **saṁyoga-abhāve** (loc. in) joining together – absence **gurutvāt** (abl. because) heaviness **patanam** flying downward, falling, descending **5.5** (5.1.8) **nodana-viśeṣa-abhāvāt** (abl. because) pushing, impulse – particular – absence **na** not **urdhvam** rising upward **na** not **tiryañc** crosswise **gamanam** motion **5.6** (5.1.9) **prayatna-viśeṣāt** (abl. resulting from) urge – particular **nodana-viśeṣaḥ** impulse – particular *(5.1.10-15 is commentary. See Appendix.)*

5.4 In the absence of such conjoining there is falling (of the pestle) due to its heaviness, 5.5 which motion is neither upward nor sideways, because of the absence of a particular impulse, 5.6 which particular impulse results from a particular endeavor (urge).

He associates upward and sideways movement in general with deliberate force, as opposed to downward movement, i.e., the sense of intentionally displacing something, associated with the quality of passion (rajas) vs. the sense of dropping, without that effort, associated with the quality of lethargy (tamas).

इषावयुगपत्संयोगविशेषाः कर्मान्यत्वे हेतुः। नोदनादाद्यमिषोः कर्म तत्कर्मकारिताच्च संस्कारादुत्तरं तथोत्तरमुत्तरं च। संस्काराभावे गुरुत्वात्पतनम्।

Going and Down-casting

5.7 (5.1.16) **iṣau** (loc. in the case of, with) arrow **ayugapat** non-simultaneous, progressive **saṁyoga-viśeṣāḥ** (pl.) conjunction(s) – particular **karma-anya-tve** (loc. it being the case) action – different – being **hetuḥ** motive, reason **5.8** (5.1.17) **nodanāt** (abl. from) impulse **ādyam** first, primary **iṣoḥ** (gen. of) arrow **karma** action **tat-karma-kāritāt** (abl. because) that – action – caused by **ca** both/and **saṁskārāt** (abl. because) mental construct **uttaram** later, following **tathā** from that **uttaram uttaram ca** and **5.9** (5.1.18) **saṁskāra-abhāve** (loc. in) construct – absence **gurutvāt** (abl. due to) heaviness **patanam** falling

5.7 With an arrow, the particular conjunctions are progressive, the motive being separate from the action. 5.8 The action of the arrow from the impulse is primary, both because it is caused by the action of that (impulse) and because of the construct following, (and) from that, the following following. 5.9 In the absence of such a construct, there is falling due to heaviness.

He illustrates the connection between the original impulse of the archer and the subsequent events produced though a chain of causal reactions from the arm and the eye to the fingers, the bowstring, the arrow, and the target. The tension created in the drawing of the bow is primary, like lifting the pestle, and the letting go is followed by a series of external physical events. There is a special significance to sutra 5.9 in that the author identifies mental construct with conjoining, by composing a sutra identical to 5.4 but replacing "conjoining" (saṁyoga) with "construct" (saṁskāra). It would require a long and convoluted explanation to reconcile the idea of the mental "construct" presented in these works with the corrupted technical meaning of saṁskāra as "impressions" of past lives, a meaning that was fashioned to support the religious doctrine of transmigration of souls.

Action (in Physicals)

नोदनापीडनात्संयुक्तसंयोगाच्च पृथिव्यां कर्म। तद्विशेषेणदृष्टकारितम्।

अपां संयोगाभावे गुरुत्वात्पतनम्। द्रवत्वात्स्यन्दनम्।

Contraction, Going, Down-casting

5.10 (5.2.1) **nodana-āpīḍanāt** (abl. through) impulse, pushing, nudging, or urging, inciting – compressing, squeezing **saṁyukta-saṁyogāt** (abl. through) conjoined with it – conjoining **ca** and **pṛthivyām** (loc. in the case of) earth **karma** action **5.11** (5.2.2) **tat-viśeṣena** (instrumental through) of that – a particular instance **adṛṣṭa-kāritam** not commonly known – caused or produced by **5.12** (5.2.3) **apām** (gen. pl. for) water **saṁyoga-abhāve** (loc. in) conjoining – absence **gurutvāt** (abl. due to) heaviness **patanam** falling (5.2.4) **dravatvāt** (abl. due to) fluidity **syandanam** (MW) moving on swiftly, running

5.10 Action, in the case of the organic (earth), is through conjoining with what is conjoined (the individual 5.1**) and through a squeezing impulse, 5.11 caused by the thing that is not commonly known, by means of a particular instance of that (impulse). 5.12 For water, in the absence of such conjoining, there is running due to (its) fluidity, falling due to its heaviness …**

नाड्यो वायुसंयोगादारोहणम्। नोदनापीडनात्सं-

युक्तसंयोगाच्च। वृक्षाभिसर्पणमित्यदृष्टकारितम्।

Up-casting and Contraction

5.13 (5.2.5) **nāḍyaḥ** tubes, tubular stalks or organs **vāyu-saṁyogāt** (abl. due to) air – conjoining **ārohaṇam** ascending, rising **5.14** (5.2.6) **nodana-āpīḍanāt saṁyukta-saṁyogāt ca** (see 5.10) **5.15** (5.2.7) **vṛkṣa-abhisarpaṇam** tree(s) – flowing towards **iti** "thus" **adṛṣṭa-kāritam** not commonly known – caused by

5.13 … (but) rising upward due to its conjoining with air (breath), (as) tubes, 5.14 through conjoining of what is conjoined (the individual 5.1**) and through a squeezing impulse 5.15 that is caused by what is not commonly known, (and) it is thus that there is such a flowing (even) in trees.**

The mention in sutra 5.10 of conjoining with what is conjoined and a certain impulse or urge clearly refers back to sutra 5.1. In the subjective dimension of knowledge, the living human being arises from breath or air, in conjunction with light and heat, water, and organic substance. All life forms defy "falling due to heaviness" by rising upward by means of internal compressive forces. (Even lifting a pestle and pulling a bowstring involve squeezing.) The bodies of all advanced life forms are essentially tubes, with or without appendages, and their major systems are tubular. Rising upward is the action of up-casting, and falling due to heaviness is the action of down-casting, action (karma) being the subject of both parts of this chapter and even the grammatical subject of the first sutra in each part. The phrase "caused by what is not commonly known" both here and in 5.11 and 5.18 refers to what is caused by the primary conjunction of urge and individual self (see 5.1), known only to the subjectivist yogin.

अपां संघातो विलयनं च तेजः संयोगात्। तत्र विस्फूर्जथुर्लिङ्गम् ॥ interpolation ॥

अग्नेरूर्ध्वज्वलनं वायोस्तिर्यक्पवनमणूनां मनसश्चाद्यकर्मादृष्टकारितम् ॥ interpolation ॥

Contraction, Expansion, and Up-casting

5.16 (5.2.8) **apām** (gen. for) water **saṁghātaḥ** packing together, concretion, coalescence, aggregation **vilayanam** melting, liquifying, dissolving **ca** and **tejas-saṁyogāt** (abl. due to) fire – conjoining **5.17** (5.2.9) **tatra** in that case, in which case **visphūrjathuḥ** rumbling like thunder **liṅgam** indicator *(5.2.10-12 is*

commentary. See Appendix.) **5.18** (5.2.13) **agneḥ** (gen. of) fire **ūrdhva-jvalanam** upper, upward – inflammable, combustible, flaming **vayoḥ** (gen. of) (bodily) air **tiryañc-pavanam** lateral – breeze, breathing **aṇūnām** (gen. belonging to) atoms **manasaḥ** (gen. belonging to) mind **ca** and **ādyam** primary **karma** activity **adṛṣṭa-kāritam** not commonly known – caused *(5.2.14 is commentary. See Appendix.)*

5.16 For water, due to its conjoining with fire, there is coalescence and dissolution, 5.17 in which case the indicator is rumbling. 5.18 Fire's flaming in the upward dimension and air's breathing in the lateral dimension belong (both) to atoms and to mind, whose activity is the primary one, caused by the thing that is not commonly known.

Coalescence and dissolution is a lateral contracting and expanding action. Its connection here with water provides the complement to the rising already mentioned in 5.13, and its connection with fire is the complement to fire's rising in 5.18. Also, air's lateral action in 5.18 is the complement to its rising in 5.13. In all three there is falling due to the influence of tamas and in all four including earth there is the primal connection with urge or impulse, known only to subjectivist yogin. Rumbling is known in digesting, boiling, thundering, and so on. In the body there are many examples of condensation or collection followed by linear passage through tubes, such as the trachea, esophagus, blood and lymph vessels, etc., and dissolution at the other end. There are also many examples of the same things extended into the environment, such as evaporation, rain, rivers, wells, and the growth and decay of all the plant and animal bodies. The mention of belonging to both atoms and mind in sutra 5.18 reinforces the dualism theme.

Chapter Six

Conjunction and Disjunction

आत्मेन्द्रियमनोऽर्थसंनिकर्षात्सुखदुःखम्। तदनारम्भ आत्मस्थे मनसि शरीरस्य दुःखाभावः संयोगः। अपसर्पणमुपसर्पणमशितपीतसंयोगाः कार्यान्तरसंयोगश्चेत्यदृष्टकारितानि ।

Of Experience with Happiness and Suffering

6.1 (5.2.15) **ātma-indriya – manas-artha-saṁnikarṣāt** (abl. coming from) individual self – powers of sense – mind – object – drawing in together **sukha-duḥkham** happiness – suffering **6.2** (5.2.16) **tat-anārambhaḥ** that – without – origination **ātma-sthe** (loc. absolute where) self – abiding, steady **manasi** (loc. absolute where) mind **śarīrasya** (gen. of) body **duḥkha-abhāvaḥ** suffering – absent **saṁyogaḥ** conjunction **6.3** (5.2.17) **apasarpaṇam** gliding out **upasarpaṇam** gliding in **aśita-pīta-saṁyogāḥ** eating – drinking – conjunctions **kārya-antara-saṁyogaḥ** products – other – conjunction **ca** and **iti adṛṣṭa-kāritāni** caused by that which is not common knowledge *(5.2.18-5.2.26 is commentary. See Appendix.)*

6.1 There is the happiness and suffering that comes from the drawing in together of mind and object through the individual self and his powers of sense, 6.2 (but) there is (also) a conjunction that is absent any suffering in the body, where the mind abides steady in the self, without the origination of that (happiness and suffering). 6.3 The conjunctions (of mind) with eating and drinking, and the conjunction with the other effects mentioned (in 2.1-3, seeing forms and feeling)**, whether gliding out or gliding in, are (also) caused by that which is <u>not</u> commonly known (the self** 6.2**).**

(The title of this chapter is given in its eighteenth sutra, as are the titles for the next two chapters.) Sutra 6.1 describes happiness and suffering by conjunction and 6.2 describes a disjunction from them. They both involve the senses along with their objects, and the organs of action. In the Sankhya 20.2-6 there is another discussion of the relationship between the powers (indriyas) and their objects with two opposing versions of the meaning of the word "glide" (apasarpaṇa), possibly referring to this text. Whether it is a creative force thought to glide into the object from the creator of the impression that makes it manifest, or the illuminating force

(like light or sound waves) associated with the attributes of a preexisting object thought to glide out from it to a passive receiver of impressions, either way he says that the root cause of pleasure and displeasure is that which is not commonly known to everyone, just that which is known to the one, the yogin.

The absence of suffering he is talking about is not a permanent state where there is cessation of all that, but rather a conjunction with it on the part of a mind that knows the self as separate from it.

Of Veda and Comprehension

बुद्धिपूर्वा वाक्यकृतिर्वेदे। ब्राह्मणे संज्ञाकर्म सिद्धिलिङ्गम्। बुद्धिपूर्वो ददातिः।

6.4 (6.1.1) **buddhi-pūrvā** (f.) knowing – (ifc) preceded by **vākya-kṛtiḥ** (f.) speech – the act of, the making or forming of **vede** (loc. in) Veda **6.5** (6.1.2) **brāhmaṇe** (loc. for) the brāhmaṇa **saṁjñā-karma** doing the names, composing or reciting **siddhi-liṅgam** establishing (it) – indicator **6.6** (6.1.3) **buddhi-pūrvaḥ** comprehension – preceded by **dadātiḥ** giving

6.4 In the Veda, the forming of speech is preceded by the knowing. 6.5 For the brāhmaṇa, doing the names is (merely) the indicator of the establishment of it (the knowing). 6.6 The giving of it (speech) is preceded by knowing.

Veda is not just any speech, but the verbal representation of higher knowledge that leads to liberation.

तथा प्रतिग्रहः। आत्मान्तरगुणानामात्मान्तरेऽकारणत्वात्

॥ interpolation ॥ तस्य समभिव्याहारतो दोषः ॥ interpolation ॥

6.7 (6.1.4) **tathā** in that way, so **pratigrahaḥ** receiving **6.8** (6.1.5) **ātma-antara-guṇānām** (gen. pl. of) individual – one/other – essential constituents **ātma-antare** (loc. in) individual – one/other **akāraṇatvāt** (abl. because) no causation *(6.1.6-7 is commentary. See Appendix.)* **6.9** (6.1.8) **tasya** (gen. of) it **samabhivyāhārataḥ** (tasil resulting from) "mentioning together" (MW), verbal communication **doṣaḥ** degradation *(6.1.9-16 is commentary. See Appendix.)*

6.7 Receiving (of speech) is the same (preceded by knowing) 6.8 because of there being no causation of essential constituents (buddhi in particular 1.5**) of one individual in <u>another</u> individual. 6.9 That degradation of it results from verbal communication.**

In the liberating view, knowing is primary and it is not caused by verbal communication or by any preexisting object to be known. This applies not only to speaking but also to hearing or reading words. In Yoga philosophy, there is no such thing as a transfer of knowledge from one self to another.

Of Motive and Karmas

दृष्टादृष्टप्रयोजनानां दृष्टाभावेप्रयोजनमभ्युदयाय अभिषेचनोपवासब्रह्मच-

र्यगुरुकुलवासवानप्रस्थयज्ञदानप्रोक्षणदिङ्नक्षत्रमन्त्रकालनियमाश्चादृष्टाय

॥ interpolation ॥ अर्थान्तरत्वाद्यमस्य।

6.10 (6.2.1) **dṛṣṭa-adṛṣṭa-prayojanānām** (gen. of) known – unknown – motives **dṛṣṭa-abhāve** (loc. in) (commonly) known – absence **prayojanam** motive **abhyudayāya** (dat. for) rising *(Prayojana here means the same as hetu in 3.2 and 3.5 where it is also associated with artha-antara.)* **6.11** (6.2.2) **abhiṣecana-upavāsa-brahmacarya-gurukulavāsa-vānaprastha-yajña-dāna-prokṣaṇa-diś-nakṣatra-mantra-kāla-niyamāḥ** inauguration, baptism – giving up food and pleasures (for) student life – monastic (guru house) life – forest life – religious ceremony – giving – final consecration (for cremation) – quarters – of the constellations – mantras – time – rules **ca** and even **adṛṣṭāya** (dat. for) what is not (commonly) known *(6.2.3-7 and the first part of 6.2.8 is commentary. See Appendix.)* **6.12** (6.2.8b) **artha-antaratvāt** (abl. because) thing – different – there being **yamasya** (gen. on the part of) observance of rules

6.10 Of (all) motives commonly known and not commonly known, the motive for rising (to the greatest good) is in the absence of what is commonly known, 6.11 and even the rules as to times (of life) and mantras for: baptism, the student's renunciation of indulgence in life, life in the house of the master, life in the forest, sacrifice, giving, final consecration, and (after life) the quarters of the constellations, are for the sake of that (self) which is not commonly known (see also SD 15.9)**, 6.12 because of the observance of the rules being a different thing (from the rising).**

Here he continues the discussion on rites and mantras. Such karmas are a gross conjunction of actions in the physical world, but they are disjunct from or unrelated to realizing the highest good through understanding. A motivated person strives to achieve a goal of ultimate happiness that he has never yet experienced but only imagined. In the lower worlds, the various stages of life are each thought

to have their associated rules, rituals, and realms, including in the end the "quarters" or twelve divisions of the constellations, i.e., the regions of the after-life (also described as "months" in Chandogya Upanishad V.10). Observance of rules in general is essential but it is not the thing that leads to rising to the ultimate good, because that is a separate thing. The same point is made in the Sankhya (SD 4.14-17), that observance of Vedic rites does not produce rising to ultimate happiness. Such happiness is a contentment that is inherent in sattvic consciousness, just waiting to be revealed by lifting the veil of darkness caused by non-distinguishing.

Of Happiness, Dharma, Desire, and Aversion

असति चाभावात्। सुखाद्रागः। तन्मयत्वाच्च। अदृष्टाच्च।

6.13 (6.2.9) **asati** (loc. whereas) there is no (such) **ca** moreover **abhāvāt** (abl. adverbial) in the absence of it (6.2.10) **sukhāt** (abl. because) happiness **rāgaḥ** desire **6.14** (6.2.11) **tanmayatvāt** (tat-mayatvāt) (abl. because) that – made of, absorbed in, identical with **ca** and **6.15** (6.2.12) **adṛṣṭāt** (abl. because) not commonly known **ca** and

6.13 Moreover, whereas there is no such (rising) in the absence of that (motive 6.10**), there is the desire (for rising to the highest good) because of the (anticipated) happiness 6.14 and because it (the desire) is identical with that (motive) 6.15 and because it is not commonly known.**

जातिविशेषाच्च। इच्छद्वेषपूर्विका धर्माधर्मप्रवृत्तिः। तत्संयोगो विभागः।

6.16 (6.2.13) **jāti-viśeṣāt** (abl. inferred from *see 3.17, 4.16*) stations in life by birthright – particular **ca** moreover **6.17** (6.2.14) **iccha-dveṣa-pūrvikā** desire – aversion – preceded **dharma-adharma-pravṛttiḥ** dharma – non-dharma – manifestation **6.18** (6.2.15) **tat** that, thus **saṁyogaḥ** conjunction **vibhāgaḥ** disjunction *(The context here suggests that "tat" be interpreted as indeclinable rather than the pronoun in a compound.)* (*6.2.16 is commentary. See Appendix.)*

6.16 Moreover, from (seeing) the particular born ranks it is inferred, 6.17 that the manifestation of dharma or non-dharma is preceded by desire and aversion. 6.18 Thus is conjunction (and) disjunction.

Again, like the final sutras of chapters three and four, this group of three sutras addresses the source of the worldly notions that are opposed to the liberating contemplation, in this case the relationship of dharma with the born stations in life.

This chapter expands on conjunction vs. disjunction, which is one of the two aspects of "discerning", which is mentioned in sutra 1.5 as part of the unnamed essential-constituent set underlying the physical mind. The other aspect, priority vs. posteriority, will be covered in the next chapter. The second part of that unnamed set, the aspects of endeavoring (i.e., happiness vs. suffering, and desire vs. aversion), have been thoroughly treated in this chapter as well.

Chapter Seven

The Prior and the Posterior

॥ interpolation ॥ पृथिव्यादिरूपरसगन्धस्पर्शा द्रव्यानित्यत्वादनित्याश्च

॥ interpolation ॥ अप्सु तेजसि वायौ च नित्या द्रव्यनित्यत्वात्

॥ interpolation ॥ कारणगुणपूर्वकाः पृथिव्यां पाकजाः ॥ interpolation ॥

The Essential Constituents vs. the Atomic

(7.1.1 is commentary. See Appendix.) **7.1** (7.1.2) **pṛthivī-ādi-rupa-rasa-gandha-sparśāḥ** earth – others – form – taste – smell – feel **dravya-anityatvāt** (abl. because) physical – non-constancy **anityāḥ** non-constant **ca** both/and *(7.1.3 is commentary. See Appendix.)* **7.2** (7.1.4) **apsu** (loc. in the case of) water **tejasi** (loc. in the case of) fire **vāyau** (loc. in the case of) air **ca** both/and **nityāḥ** constant *(The word "eternal" for "nitya" with its connotations of something profound and mystical just isn't suitable here.)* **dravya-nityatvāt** physical – constancy *(7.1.5 is commentary. See Appendix.)* **7.3** (7.1.6) **kāraṇa-guṇa-pūrvakāḥ** cause – essential constituent – preceded by **pṛthivyām** (loc. in the case of) earth **pāka-jāḥ** ripening, maturing, developing – produced by *(7.1.7-9 is commentary. See Appendix.)*

7.1 The form, taste, smell, and feel in earth and the others are both non-constant, because of the non-constancy in the physical, 7.2 and constant, because there is also constancy in the physical, in the case of water, fire, and air. 7.3 In the case of earth, they are produced by developing, preceded by their essential-constituent causes (the prior).

The "physical" as a general concept is inconstant in that it always seems to be changing, especially organic material as it grows or decays or is eaten and converted into other bodies, but it is constantly present in the created world. The gross elements are said to be constantly changing only because their source, in the essential constituents, is constantly changing. (The nature of those changes can be

examined up close, by focusing on them, as described in YD 7.1). Earth is singled out because organic things are the only ones that grow. The word used here for its "developing" gives the same sense as the Sankhya's seed and sprout analogy.

अतो विपरीतमणु। अणु महदिति तस्मिन्विशेषभा-

वाद्विशेषाभावाच्च। एककालत्वात् ॥ interpolation ॥

7.4 (7.1.10) **ataḥ** (abl. of comparison) this **viparītam** opposite **aṇu** the atomic **7.5** (7.1.11) **aṇu** atomic **mahat** great **iti** it is said **tasmin** (loc.) in that regard **viśeṣa-bhāvāt** (abl. because) particular – presence **viśeṣa-abhāvāt** (abl. because) particular – absence **ca** and also **7.6** (7.1.12) **eka-kālatvāt** (abl. adverbial) simultaneous – being *(7.1.13-20 is commentary. See Appendix.)*

7.4 The atomic (view) is the opposite of this. 7.5 It is said in that regard, "mahat is atomic (physical)" because there is the presence of the particular and because there is also the absence of the particular 7.6 at the same time.

अविद्या च विद्यालिङ्गम्। विभवान्महानाकाशस्तथा

चात्मा। तदभावादणु मनः ॥ interpolation ॥

Mahat Is Not Physical

7.7 (7.1.21) **avidyā** lack of higher knowledge, ignorance **ca** indeed **vidyā-liṅgam** higher knowledge – mark, indication **7.8** (7.1.22) **vibhavāt** (abl. coming from) *(see vibhu MW)* worldly greatness **mahān** mahat, the great, comprehensive **ākāśaḥ** the ether **tathā** from that, in that view **ca** and then **ātmā** the individual **7.9** (7.1.23) **tat-abhāvāt** (abl. coming from) it – absence **aṇuḥ** atomic **manaḥ** mind *(7.1.24-25 is commentary. See Appendix.)*

7.7 The mark of such higher knowledge is indeed the ignorance 7.8 that mahat, who is the ether, would come from worldly greatness and then the individual from that. 7.9 (The notion) that mind is atomic (physical) comes from the absence of it (higher knowledge or mind).

In Sankhya too, we find the teaching that the great mahat is the creator, as opposed to the atomic view (SD 8.16-18). Being comprehensive, mahat includes both the universal and the particular. Greatness and priority lies in the agency of mahat as intellect, supported by the human consciousness itself, and intellect is in turn the support for the individual self.

रूपरसगन्धस्पर्शव्यतिरेकादर्थान्तरमेकत्वम्।

तथा पृथक्त्वम् ॥ interpolation ॥ गुणऽपि विभाव्यते।

Mahat Is Not Essential Constituent

7.10 (7.2.1) **rūpa-rasa-gandha-sparśa-vyatirekāt** (abl. because) form – taste – smell – touch – separate, distinct **artha-antaram** thing – separate **ekatvam** oneness **7.11** (7.2.2) **tathā** in the same way, likewise **pṛthak-tvam** individualness, sense of being and individual *(7.2.3-14 is commentary. See Appendix.)* **7.12** (7.2.15) **guṇaḥ** essential constituent **api** after all **vibhāvyate** it is to be perceived

7.10 His oneness is a separate thing because it is something distinct from form, taste, smell, and feel, 7.11 and likewise (even) individuality, 7.12 which is, after all, an essential constituent, something to be perceived.

The essential constituents corresponding to the senses are separate from the "oneness", and even the subject of this section, the essential constituent called "individuality" belongs with the others, separate from the oneness. This level of the individual is the sense of being an individual, and even though it is the source of ātman (the individual self), it is still a sense and not the one who senses. In contrast, the notion of an "individual" person, considered to be one of many sentient souls according to the conventional meaning, is based only on the perception of the physical person-form. The faulty process involved goes something like this: "I am a conscious human being. I have, and must have, a physical human body. From that I understand that other physical human bodies I perceive must also be possessed by conscious human beings (this is the fallacy of affirming the consequent). I speak and hear and understand words. They speak and I hear the words and understand. Therefore, understanding follows from words. Furthermore, the conscious being that I am must be an eternal soul because I cannot conceive of my own non-existence. Therefore the others must be eternal souls. I have seen and heard that all bodies eventually die, therefore my body will die, but my eternal soul must persist after death." And so on with regard to motivation and action, happiness, duty, etc.

निष्क्रियत्वात्। असति नास्तीति च प्रयोगात्। शब्दार्थावसम्बन्धौ।

Mahat Is Not Action

7.13 (7.2.16) **niṣkriyatvāt** (abl. known by) being without activity **7.14** (7.2.17) **asati** (loc. even where) no such thing **na** no **asti** he exists **iti** saying (quotes) **ca** moreover **prayogāt** (abl. because) application **7.15** (7.2.18) **śabda-arthau** word – meaning **asambandhau** unrelated

7.13 It is known by his being without (physical) activity. 7.14 Moreover, there can be no saying "He (another individual) exists," because that (assertion) can be applied even where there is no such thing, 7.15 the word ("he") and the meaning being unrelated.

Mahat is the container and the essential constituents are his, including the sense of individuality, but the assumption that there is a sense of individuality in others is different. Even though you can say that "he", meaning another such individual, exists, just because you can see his activity in the gross environment, it is not the same as self-motivated action where the urge to act is felt only in the subject. The author said earlier that the connection between the impulse to lift a heavy pestle and the subsequent activity on the part of the hand can only be felt by the one person. (In the Sankhya, the opponent gives his view on this point in SD 21.13).

संयोगिनो दण्डात्समवायिनो विशेषाच्च। सामयिकः शब्दादर्थप्रत्ययः।

एकदिक्काभ्यामेककालाभ्यां संनिकृष्टविप्रकृष्टाभ्यां परमपरं च।

There Is No Mahat in Others

7.16 (7.2.19) **saṁyoginaḥ** (abl. abs. known from) having conjunction **daṇḍāt** (abl. abs.) staff, handle (of the pestle) **samavāyinaḥ** (abl. abs.) inherent **viśeṣāt** (abl. abs.) a particular thing **ca** and *(The terminology here is obviously taken from sutras 5.2 and 5.5-6. Nandalal Sinha seems to treat these as a sort of ablative absolute construction as well.)* **7.17** (7.2.20) **sāmayikaḥ** based on agreement, conventional , customary **śabdāt** (abl. derived from) the word **artha-pratyayaḥ** meaning – belief **7.18** (7.2.21) **eka-dikkābhyām** (abl. dual; both from) unique – dimension **eka-kālābhyām** (abl. dual; both from) one, unique – time **saṁnikṛṣṭa-viprakṛṣṭābhyām** (abl. dual; known by) drawn together – drawn apart **param** prior **aparam** posterior **ca** and *(The dual inflections here refer to the self-connection and the object-connection. 7.2.22-28 is commentary. See Appendix.)*

7.16 It is known from the (pestle 5.2**) handle conjoined (with the hand) and from the particular thing (impulse, endeavor** 5.5-6**) inherent (in the individual), 7.17 that the belief in the meaning from the word is just based on convention. 7.18 Thus are the prior and the posterior, known by the drawn in together, (object, sense, and individual** 3.10**) vs. the drawn apart, both from a unique time, both from a unique dimension (place).** (Compare with 4.13-15.)

This pestle example is also taken up in the Sankhya where the author, in response to his opponent's assertion that individuals are known by perceiving their various activities and circumstances in life, replies that "there is no such inference to be made of (karmic) activity on the part of someone standing near in regard to such a thing (inborn power) and the one whose it is, (just) from the certainty that he is not imperceptible" (SD 19.17). That opponent then inverts the argument later on by saying, "It is not like the case of the pestle just because of exclusion of the evidence of the perceiver of what has the characteristics" (SD 21.13), meaning that you can't say others don't have perception or motive just because you can't directly experience their perception or motive. Of course we all know that the world is full of sentient motivated people, but this author is teaching the subjectivist arm of Yoga philosophy, the liberating contemplation where there is only one time and one place. In that time and place there exists only the one individual, whose mind is known by the duality of the binding effect of object, sense, and self, drawn together, vs. the separateness. We have already learned that the absence vs. the presence of that understanding is the indicator of mind (3.10).

Chapter Eight

Inherence

॥ interpolation ॥ समवायिनः श्वैत्याच्छ्वैत्यबुद्धेश्च श्वेते बुद्धिस्ते एते कार्यकारणभूते। द्रव्येष्वनितरेतरकारणाः। कारणायौगपद्यात्कारणक्रमाच्च घटपटादिबुद्धीनां क्रमो न हेतुफलभावात्।

Of the Essential Constituents in the Physical

(8.1.1-8 is commentary. See Appendix.) **8.1** (8.1.9) **samavāyinaḥ** (gen. of) the thing having inherence **śvaityāt** (abl. from) whiteness **śvaitya-buddheḥ** (abl. from) whiteness – discerning, cognition **ca** and **śvete** (loc. as to, regarding) something white **buddhiḥ** cognition **te** (dual) the two **ete** those **kārya-kāraṇa-bhūte** (loc. where) effect – cause – being, constituting **8.2** (8.1.10) **dravyesu** (loc. as is the case in) physical things **an-itara-itara-kāraṇāḥ** without being – one thing – upon another – causes **8.3** (8.1.11) **kāraṇa-ayaugapadyāt** (abl. of a ṣyañ bhāvārtha type, an adverbial) causes – without simultaneity **kāraṇa-kramāt** (abl. produced from) cause – series, sequence **ca** and **ghaṭa-paṭa-ādi-buddhīnām** (gen. of) jar – cloth – etc. – cognitions **kramaḥ** series **na** it is not *("na" never directly qualifies a following term in the ablative)* **hetu-phala-bhāvāt** (abl. because) reason, basis of knowing or of acting (motive) – fruit, result – relation

8.1 Cognition regarding something white comes from (both) the whiteness of the thing in which it is <u>inherent</u> and the cognition of whiteness (itself), where those two constitute effect and cause (respectively), 8.2 (but) without being the one-thing-of-the-other causes that are the case in physical things. 8.3 Such a series of cognitions regarding a pot, a cloth, and so on, without simultaneity of the cause (with the effect), and produced from a <u>series</u> of causes, it is <u>not</u>, because it is a relation of the basis of knowing and its result.

Something "inherent" is always present, like the heartbeat or breathing in a living human being. In this teaching the cognition of an inherent characteristic, like the whiteness of a white cloth for example, goes even deeper in that the cognition of whiteness is a cause and the white cloth is an effect or result. When experiencing a busy scene in the environment, making this connection may seem extremely difficult, but it is possible, and getting it is the whole point of this teaching. (The Yoga Darshana offers practical techniques to aid in developing this

ability.) The author makes it clear that the kind of cause and effect he is referring to is not the so-called "material cause", like threads and their constituent fibers for cloth, or clay for a pot; nor is it the instrumental cause, like the action of the weaver or the potter, where the making is the cause, step by step (without simultaneity). His cause for any physical object is in its essential constituents.

अयमेष त्वया कृतं भोजयैनमिति बुद्ध्यपेक्षम्। दृष्टेषु
भावाददृष्टेष्वभावात्। अर्थ इति द्रव्यगुणकर्मसु।

Of Intellect in the Three

8.4 (8.2.1) **ayam** this **eṣa** the very thing **tvāyā** (inst. by) you **kṛtam** made **bhojaya** (imp.2.sg.) you eat **enam** it (in the accusative case, referring to something previous in the sentence MW) **iti** saying **buddhi-apekṣam** intellect – consideration **8.5** (8.2.2) **dṛṣṭeṣu** (loc. in) known things **bhāvāt** (abl. because) existence **adṛṣṭeṣu** (loc. in) things not known **abhāvāt** (abl. because) non-existence **8.6** (8.2.3) **arthaḥ** object **iti** called **dravya-guṇa-karmasu** (loc. in regard to) physical – essential constituents – action

8.4 Saying, "This thing here made by you, eat it." is a consideration of intellect 8.5 because of its existence in things known (by intellect) and its non-existence in things not known. 8.6 It is (only) called the "object" in regard to the physical, essential constituents, and action.

The "thing" here is the actual physical food, the making of it the action, and the color, taste, smell, and texture experienced in eating it are the essential constituents. This "object" exists only in the knowing of it through the intellect.

द्रव्येषु पञ्चात्मकत्वं प्रतिषिद्धम्। भूयस्त्वाद्गन्धवत्त्वाच्च पृथिवी
गन्धज्ञाने प्रकृतिः। तथापस्तेजो वायुश्च रसरूपस्पर्शाविशेषात्।

Of Comprehension in the Physical

8.7 (8.2.4) **dravyeṣu** (loc. in) physical things **pañca-ātmakatvam** the consisting of five elements **pratiṣiddham** denied **8.8** (8.2.5) **bhūyastvāt** (abl. because) being increasing in abundance **gandhavatvāt** (abl. because) being possessed of smell **ca** and **pṛthivī-gandha-jñāne** (loc. in) earth – smell – comprehension **prakṛtiḥ** prime origination **8.9** (8.2.6) **tathā** in the same way **āpaḥ** water **tejaḥ** fire **vāyuḥ** air **ca** and **rasa-rūpa-sparśa-aviśeṣāt** (abl. coming from)

taste – form – feel – non-particular *(Again the physicals are stated separately while the essential constituents are in a compound. See 1.4-5.)*

8.7 (Thus,) the consisting of the five (gross elements) in physical things is denied. 8.8 The prime origination is (rather) in the comprehension of (e.g.,) smell in earth because of its being what has smell and because of the becoming of its abundance. 8.9 In the same way, water, fire, and air come from the (respective) non-particular taste, form and feel.

In Yoga philosophy, elements are not inherent in physical things but comprehension is. The thesis of the priority and inherence of comprehension and of essential constituents is unmistakable here. It could not be stated more clearly. "Becoming" abundant is equivalent to "developing" in sutra 5.3.

क्रियागुणव्यपदेशाभावात्प्रागसत् ॥ interpolation ॥ असदिति भूतप्रत्यक्षाभा-
वाद्भूतस्मृतेर्विरोधिप्रत्यक्षवत्। तथाभावे भावप्रत्यक्षत्वाच्च ॥ interpolation ॥

Of the Non-real in the Real

8.10 (9.1.1) **kriyā-guṇa-vyapadeśa-abhāvāt** (abl.) activity – essential constituents – representation – (w/abl.) in the absence of **prāk** first, prior, previous **asat** non-real *(9.1.2-5 is commentary. See Appendix.)* **8.11** (9.1.6) **asat** non-real **iti** called **bhūta-pratyakṣa-abhāvāt** (abl.) substantial – perception – (w/abl.) from the absence of or in the absence of **bhūta-smṛteḥ** (abl. coming from) substantial – remembering **virodhi-pratyakṣavat** (vatup having) contrary – perception **8.12** (9.1.7) **tathā** similarly **abhāve** (loc. even when) not existing **bhāva-pratyakṣa-tvāt** (abl. coming from) existence, presence – perception – being **ca** and *(9.1.8-10 is commentary. See Appendix.)*

8.10 It (comprehension 8.8**) is non-real, previous (to the real), in the absence of any representation of the essential constituents or activity, 8.11 (whereas) anything called "non-real" comes (either) from remembering something substantial in the absence of perception of the substantial, having perception to the contrary, 8.12 and similarly, from there being perception of its existence even when it does not exist.**

One may consider sensory perception to be an illusion, or non-sensory perception to be real, or vice-versa, but by the very definition of the term, there is nothing "non-existent", because existence is perception; "esse is percipi" (Berkeley). The notion of non-existence is simply an existent mind construct,

perhaps a memory construct of some object, held concurrently with naive boolean negation, the earliest and most primal function of intellect, keeping in mind that in this context "memory" is not a re-creation of some actual thing from a real past, but rather an original bringing to mind of an object as if it were that.

These three sutras are an introduction to the following lesson that perception is always present, in the existent as well as in all stages of drawing away from the existent through meditation. There is never a state of non-existence of awareness. That is why it is called eternal. Regarding meditation or sleep, it doesn't make sense to believe in awakening from a state of emptiness or non-existence or even dullness of consciousness and then being able to testify to that state based on your memory of it, because there would be nothing to remember.

आत्मन्यात्ममनसोः संयोगविशेषादात्मप्रत्यक्षम्। तथा द्रव्यान्तरेषु

प्रत्यक्षम्। असमाहितान्तःकरणा उपसंहृतसमाधयः।

Of the Individual in All

8.13 (9.1.11) **ātmani** (loc. within) individual **ātma-manasoḥ** (gen. dual; of) individual – mind **saṁyoga-viśeṣāt** (abl. coming from) conjoining, conjunction – particular **ātma-pratyakṣam** individual – perception **8.14** (9.1.12) **tathā** in the same way **dravya-antareṣu** (loc. of) physical(s) – other **pratyakṣam** perception **8.15** (9.1.13a) **asamāhita-antaḥ-karaṇāḥ** things not composed or collected – inner – creator **upasaṁhṛta-samādhayaḥ** drawn in – contemplations

8.13 Perception of the individual comes from a particular conjunction of the individual and mind within the individual, 8.14 in the same way that there is perception of other physical things, 8.15 whether they are contemplations drawn in (or) things not collected in the inner creator.

Perception is not a conjunction of an independently existing physical object with the physical human sense organs, but a conjunction of mind with its container, the individual self, and they are both physical things (see 1.4). This holds true in both the subjectivist and the materialist contemplations. (For the duality of contemplation (samādhi) see YD 1.15 commentary.)

तेषाञ्च। तत्समवायात्कर्मगुणेषु। आत्मसमवायादात्मगुणेषु।

Of Essential Constituents in the Individual

8.16 (9.1.13b) **teṣām** (gen. of) those **ca** indeed *(It is common in this work for a sutra to consist of a single term plus the word "ca", e.g., 3.18, 4.14-15, 4.18, 6.14-15)* **8.17** (9.1.14) **tat-samavāyāt** (abl. because) in them – inherence **karma-guṇeṣu** (loc. regarding, of) action – essential constituents **8.18** (9.1.15) **ātma-samavāyāt** (abl. because) individual – inherence **ātma-guṇeṣu** (loc. regarding, of) individual – essential constituents

8.16 Indeed, it (perception) is of those (physical things) 8.17 because of the inherence in them of action and essential constituents, 8.18 because there is inherence in the individual of that individual's essential constituents.

The common definition of perception of an object assumes that there is an actual object existing beforehand whether or not it is perceived by anyone, an object to be perceived. This new alternate definition, however, admits only an object built out of a perception that is composed of internal qualities of the awareness itself. These are the mental attributes of sense, counting, measuring, etc., as well as the concepts of rising and falling, expanding and contracting, and going. Where there are no such concepts, there are no objects, inner or outer.

Chapter Nine

The Basis for Knowing the Individual

अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकम्॥ interpolation ॥

हेतुरपदेशो लिङ्गं प्रमाणं करणमित्यनर्थान्तरम्। अस्येदं बुद्ध्यपेक्षितत्वात्।

Intellect

9.1 (9.2.1) **asya** (gen. belonging to) this **idam** this **kāryam** effect **kāraṇam** cause **saṁyogi** joined together **virodhi** contradictory, inconsistent **samavāyi** inherent **ca** and, or **iti** called **laiṅgikam** (ika (w/vṛddhi); associated with) a mark or indicator *(9.2.2-3 is commentary. See Appendix.)* **9.2** (9.2.4) **hetuḥ** basis for knowing **apadeśaḥ** semblance **liṅgam** indicator **pramāṇam** means of proof **karaṇam** doer, agent **iti** this thing called **an-artha-antaram** not – thing – separate **9.3** (9.2.5) **asya** (gen. belonging to) this **idam** this **buddhi-apekṣitatvāt** (abl. known by) intellect – consideration

9.1 Whatever is called "this belonging to this, a cause, an effect, a conjoined thing, an inconsistent thing, or an inherent thing," is something that is associated with an indicator (see also 3.7-9)**. 9.2 This basis for knowing, "semblance, indicator, means of proof, agent," is not the separate thing. 9.3 (Even) "this belonging to this" is known (only) through consideration by intellect.**

"This belonging to this" refers to the particular and the universal (e.g. "This man belongs to the merchant class." or, "This plant belongs to the Nightshade family.) That phrase is the subject here and the other words are examples of it. (Also see sutra 1.12, which confirms that sutra 9.3 refers to the particular and the universal.) He is saying that a tree-of-Porphyry definition of reality is a backward-looking construct that in itself can only ever exist within the sphere of intellect.

आत्ममनसोः संयोगविशेषात्संस्काराच्च स्मृतिः। तथा स्वप्नः। स्वप्नान्तिकम्

Memory

9.4 (9.2.6) **ātma-manasoḥ** (gen. of) individual – mind **saṁyoga-viśeṣāt** (abl. from) joining together – particular **saṁskārāt** (abl. from) mind construct **ca** and, indeed **smṛtiḥ** memory **9.5** (9.2.7) **tathā** in the way **svapnaḥ** sleep, dream **9.6** (9.2.8) **svapna-antikam** dream – near *(For another "particular conjoining of individual and mind", the individual's perceptual power (pratyakṣa), see 8.13.) (9.2.9 is commentary. See Appendix.)*

9.4 Memory comes from a particular conjunction of the individual and his mind, and from (mind) construct, 9.5 in the way that a dream 9.6 is (just) the near dream.

The idea of a real concrete timeline, so essential for making sense of daily life and so essential for the equations we use to describe physical reality in detail, is undeniably true and real, but it is only real in terms of the objective view where conscious impressions, either as theoretical constructs or data produced by observing, recording, and remembering, are analyzed and interpreted. In the subjective dimension of the Yoga view it is something else, where the memory of a time past and anticipation of a time to come are to be understood only as original present-moment mind constructs. For example, a dream is only the near dream. In this contemplation, there was no actual real dream in an actual real past. The manifestation of it, as an original memory construct of a dream you supposedly had just now, exists only in the present moment of dreamy consciousness when

you find yourself awake. That is the "near dream" moment, and it is an original creation, not a re-creation. Memories of past dreams are even further removed.

This concept can perhaps be more easily grasped at first than the concept of the actual physical world being a mind construct, and it may be useful as an intermediate step towards understanding the liberating subjectivist view. In other words, in a moment of clarity you may catch yourself making up a dream memory, developing the details as you go along like writing a story, but this relatively easy discovery may happen long before you ever catch yourself making up the present moment waking reality. (Of course "long before" simply means "remembered as being long before".)

In the Yoga Darshana, memory is described as a way of thought where objects are believed to exist even in the absence of a believer/observer and where the past is believed to have actually happened, another true reality existing in the absence of the witness, even independently of his remembering (YD 1.6 and 3.2). That work treats memory as one of the three aspects of common thought that obstruct the condition of Yoga where the witness is distinguished as a separate thing, and it teaches that the true nature of a remembered past and an anticipated future can be fully realized by focusing on the three transformations or "pariṇāmas" (YD 7.1). That technique involves close awareness of the constant slipping of an elusive "right now" present into a "just now" past.

इन्द्रियदोषात्संस्कारदोषाच्चाविद्या। तद्दुष्टज्ञानम्। अदुष्टं विद्या ॥ interpolation॥

9.7 (9.2.10) **indriya-doṣāt** (abl. from) powers – fault **saṁskāra-doṣāt** (abl. from) (mind) construct – fault **ca** and **smṛtiḥ** memory **9.8** (9.2.11) **tat-duṣṭa-jñānam** by them – corrupted, degraded, worldly – understanding *(The pronoun followed by the past passive participle requires an instrumental connector like "by".)* **9.9** (9.2.12) **aduṣṭam** not degraded **vidyā** higher knowledge *(9.2.13 is commentary. See Appendix.)*

9.7 The Smṛti comes from a degradation involving those powers (of mind 9.4) **and from a degradation of that (mind) construct. 9.8 It is a degraded understanding of them, 9.9 (whereas) the higher knowledge is not degraded.**

Here the author seems to start again with his description of the phenomenon of memory, oddly using the same word "smṛtiḥ" as the subject in a very similar sentence, but I think in this case, calling it an "understanding", and comparing it against "vidyā", which is higher knowledge, he is cleverly referring to the body of

Sanskrit works called "Smṛti". These works are filled with laws, customs, crimes, and horrible punishments, and they prescribe strict adherence to an oppressive system of social stratification. The author of the Vedanta Darshana also expresses disdain for this Smṛti, which is certainly a lower kind of knowledge.

इष्टानिष्टकारणविशेषाद्विरोधाच्च मिथः सुखदुःखयोरर्थान्तरभावः । संशयनि-
र्णयान्तराभावश्च ज्ञानान्तरत्वे हेतुः। तयोर्निष्पत्तिः प्रत्यक्षलैङ्गिकाभ्याम्।

Happiness and Suffering in the One vs. Others

9.10 (10.1.1) **iṣṭa-aniṣṭa-kāraṇa-viśeṣāt** (abl. known by) sought, wished, desired – not sought – cause – difference, particularity **virodhāt** (abl. (being) known by) contradiction, mutual opposition **ca** and, in addition to, also **mithaḥ** reciprocal **sukha-duḥkhayoḥ** (loc. between) happiness – suffering **artha-antara-bhāvaḥ** thing – separate – relation **9.11** (10.1.2) **saṁśaya-nirṇaya-antara-abhāvaḥ** doubt – certainty – separate – without the relation **ca** moreover **jñāna-antaratve** (loc. in) understanding – other – being **hetuḥ** basis for knowing **9.12** (10.1.3) **tayoḥ** (loc. dual; where, in regard to) **niṣpattiḥ** coming about **pratyakṣa-laiṅgikābhyām** (inst. or abl. dual; by) direct perception – having an indicator body

9.10 In addition to being known by their mutual opposition, the reciprocal separate-thing relation between happiness and suffering is also known by a difference of cause between what is sought vs. not sought. 9.11 The *1.)* **basis for knowing <u>that</u>, in being the other kind of understanding (not degraded** 9.18**), is moreover without the** *2.)* **separate relation of doubt vs. certainty, 9.12 where in regard to those two, their coming about is by direct perception vs. having an indicator body (respectively).**

"Sukha" means happiness or pleasure but in the sense of peace and contentment associated with the influence of sattva, and not feelings like giddiness or rapture or physical pleasures, which are all passions associated with the influence of rajas. This happiness is a foundational state that is realized in the absence of suffering. When there is suffering, relief is sought, but when there is happiness, nothing is sought, so the"cause" here is only the suffering as the cause of the seeking.

The basis for knowing the aversion to one's own suffering is immediate and needs no reasoning. There is no question like, "Is this something I want, or not?" There is no doubt that can be resolved by the certainty of an answer based on deliberation. This "other kind of comprehension", without the doubt, involves

direct perception, whereas consideration of doubt vs. certainty involves deliberation and inference based on the evidence of indicators. The word "indicator" (liṅga) here refers to the human body as the outward sign of the individual (ātman). The following material confirms that these sutras refer to a judgment on the part of the one individual as to the happiness or suffering of another individual based on such external signs.

The Source of the Recognizable Body

अभूदित्यपि। सति च कार्यादर्शनात्। एकार्थसमवायिकारणान्तरेषु दृष्टत्वात्।
एकदेशे इत्येकस्मिञ्शिरः पृष्ठमुदरं मर्माणि तद्विशेषस्तद्विशेषेभ्यः।

9.13 (10.1.4) **abhūt** he was **iti** the saying (quotes) **api** in fact **sati** he is **ca** and (10.1.5) **kārya-adarśanāt** (abl. coming from) effect – without direct realization **9.14** (10.1.6) **eka-artha-samavayi-kāraṇa-antareṣu** (loc. having to do with) one – thing – inherent – causes – other **dṛṣṭatvāt** (abl. because) learned knowledge – being **9.15** (10.1.7) **eka-deśe** (loc. in terms of) a particular place, a certain part **iti** (quotes) **ekasmin** (loc. in relation to) the one, the whole **śiraḥ** (śiras) the head **pṛṣṭham** the back **udaram** the abdominal contents (lower front) **marmāṇi** the "mortal" or vital organs (upper front) **tat-viśeṣaḥ** (regarding) these: – particular **tat-viśeṣebhyaḥ** (abl. pl. derived from) in those – particulars, differences

9.13 In fact, saying "<u>He</u> was (happy or suffering).", and "<u>He</u> is (that)." comes without any direct realization of that effect, 9.14 because of its being learned (common) knowledge having to do with the inherent-in-one-thing and the other causes ("proofs" 3.7**). 9.15 From the particular differences in those (proofs** 3.7**), in terms of a "part" in relation to the whole (body), is derived the particular regarding these: the head, the back, the abdominal (digestive organs), the vital (chest) organs.**

The import of sutra 9.13 lies in the use of the third person singular form, referring to the false notion that you can know the happiness or suffering of another person. The only "cause" in this discussion is suffering, and the only effect is the desire (iṣṭa 9.10) to seek relief , which effect is known exclusively by direct comprehension in oneself, whereas in regard to others it must be inferred, especially in relation to the law of karma, where they are thought to be sustaining consequences of past actions. When the desire to seek takes the form of embarking on a path to acquire self-knowledge rather than applying superficial remedies, <u>that</u> constitutes the true dharma referred to in the first three sutras of this work.

A fourfold division can be seen here, corresponding to the fourfold divisions found in 3.7 and in 3.12:

1.) conjoined = individual = back;

2.) inherent = breath = vital organs;

3.) one-thing inherent = eyes and other buddhi-indriyas = head;

4.) excluded = urge/endeavor = abdominal

The point is that the comprehension of the four principles given in sutra 3.7 is the source and cause of the mind-construct of the gross body parts. The conjoined is the whole body of the individual, rising upward. It is represented by the back, which is the framework for the other three parts. The inherent things are the vital rhythmic attributes of heartbeat and breathing, which are the prime indicators of life that inhere in any human being, represented by the heart and lungs. The inherent-in-one-thing are the most recognizable parts of a distinct individual person, those organs that also sense and recognize his distinct experience, all associated with the head. The excluded are the attributes other than those that indicate the absence or presence of life, represented by the other organs (mainly abdominal), involving the digestion and passage of food and water. These difficult connections are reminiscent of certain esoteric passages in the Upaniṣads, such as the abstraction of the horse sacrifice (aśvamedha) in the opening of the Bṛihadāṛanyaka Upaniṣad. The idea of this abstraction is not that religious ideas merely symbolize physical things, but that reality begins with the raw "qualia" perception of abstract qualities and concepts as given in sutra 1.3. Meaningful achievement lies not in kindling sacrificial fires and chanting names, nor in their modern equivalents of rising to power and wealth through diligence and skilful networking, but in understanding the abstraction.

Karmas vs. Essential Understanding

संयुक्तसमवायादग्नेर्वैशेषिकम्। दृष्टाणां दृष्टप्रयोजनानां दृष्टाभावे
प्रयोगोऽभ्युदयाय। तद्वचनादाम्नायस्य प्रामाण्यमिति।

(10.2.1-6 is commentary. See Appendix.) **9.16** (10.2.7) **saṁyukta-samavāyāt** (abl. through) conjoined – inherence **agneḥ** (gen. of) a sacrificial fire **vaiśeṣikam** concerning the particulars **9.17** (10.2.8) **dṛṣṭāṇām** (gen. of) things that are learned or taught **dṛṣṭa-prayojanānām** (gen. pl. of) learned knowledge – the essential aim *(the essence of comprehension 1.1.4)* **dṛṣṭa-abhāve** (loc. in the context of) learned knowledge – absence of, freedom from **prayogaḥ** putting together **abhyudayāya**

(dat. for the sake of) rising **9.18** (10.2.9) **tat-vacanāt** (abl. because) of that – exposition **āmnāyasya** (gen. of) Veda **prāmānyam** authority **iti** thus it is said

9.16 Whatever concerns those particulars of the sacrificial fire is through its inherence in what is thus conjoined (the individual), 9.17 (but) for the sake of rising there is the putting together of the essential meanings of what is learned of the things that have been taught (here), within the context of the absence of what is commonly known, 9.18 this (teaching) having the authority of Veda because it is an exposition of that. Thus it is said.

The particular agnis or fires the author refers to were the householder's ancestry fire, the oblation fire (eastern), the fire of offering to the master (southern), etc., which are associated with the particular aspects of life mentioned in sutra 6.11, or perhaps he is referring to the Aśvamedha, but as he has already said, these particular formal karmas and rules and their associated agnis are not the means of rising to the highest good, because that is accomplished through essential comprehension of the principles taught in this work, those "having to do with particulars" of another kind, the "Vaisheshika".

In sutra 9.17 the word "dṛṣṭa" is used in three different ways, but they are closely related in that what is "taught" and "learned" is the "commonly known". The phrase, "the putting together of the essential meaning of what has been learned" means the same as "comprehension of the essence of the words" in sutra 1.3. The notion of learning in the absence of what is learned is obviously a contradiction but that is the whole point. The two-fold purpose, which consists of having the higher knowledge and at the same time letting go of it, or becoming free of it, is at the very center of the dualistic teaching of the Darshanas. The Sankhya Darshana picks up this theme and this term "dṛṣṭa" in its opening sutras.

End of the Vaisheshika Darshana

Appendix

Interpolations to the Vaisheshika

Interpolations to the Vaisheshika

Chapter One

द्रव्याणि द्रव्यान्तरमारम्भन्ते गुणाश्च गुणान्तरम्। कर्म कर्मसाध्यं
न विद्यते। न द्रव्यं कार्यं कारणं च बधति। उभयथा गुणाः।

1.1.10 dravyāṇi physical things **dravya-antaram** a physical thing – other **ārabhante** *(the commentator uses verbs)* they originate **guṇaḥ** attributes **ca** and **guṇa-antaram** an attribute – other **1.1.11 karma** action **karma-sādyam** action – having a beginning **na** not **vidyate** found **1.1.12 na** neither **dravyam** the physical **kāryam** effect **kāraṇam** cause **ca** (w/na) nor **badhati** it excludes **1.1.13 ubhayathā** by both **guṇāḥ** attributes

1.1.10 Physical things originate another physical thing, and attributes another attribute. 1.1.11 It is not found that action has its beginning in action. 1.1.12 Neither cause nor effect excludes the physical. 1.1.13 Attributes (are excluded) by both.

The term "na vidyate", meaning "it is not found", interpreted as "he does not find", is used only by the commentator. Here he tries to present this work as an examination of an independent physical world not created by the self. In these three sutras and in the next twenty-one he tries to expand on the author's clear and simple exposition, and in so doing he reveals that he either completely misses the point or is trying to obscure it, or perhaps he is outlining a refutation (a weak substitute for our familiar advocate of the opposing view.) He supplies indicators for the three main categories and examines various cause and effect relationships among them, noting the uniqueness of action. The problem is that he sees the physical as the underlying cause, and that is the opposite of the author's thesis. He also distinguishes a "non-deliberate" karma from the more familiar deliberate karma. In his commentary, "guṇa" means something like "attribute" instead of the author's meaning, "essential constituent". Comparing the style and content of the authentic material with all of this commentary, it could not be more clear that they are composed by two different people.

क्रियागुणवत्समवायिकारणमिति द्रव्यलक्षणम्। द्रव्याश्र-
य्यगुणवान्संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् ।
एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम्।

–**Indicators**–

1.1.15 kriyā-guṇavat (vatup having) activity – attribute **samavāyi-kāraṇam** concomitant – cause **iti dravya-lakṣaṇam** (of) the physical – mark, indicator **1.1.16 dravya-āśrayī** the physical – depending on **aguṇavān** without – attributes – having **saṁyoga-vibhāgeṣu** (loc. in, of; see MW under kāraṇa) conjoining – disjoining **akāraṇam** without cause **anapekṣaḥ** without consideration or regard (without intelligence or design), not deliberate **iti guṇa-lakṣaṇam** attribute – indicator **1.1.17 eka-dravyam** one with, equal to – the physical **aguṇam** without attribute **saṁyoga-vibhāgeṣu** (loc. in, of) joning together – disjoining **anapekṣa-kāraṇam** non-deliberate – cause **iti karma-lakṣaṇam** action – indicator

1.1.15 The indicator of the physical is: It is the inherent cause, having action and attribute. *(Being a cause would never be considered an "indicator" of anything.)* **1.1.16 The indicator of an attribute is: It is non-deliberate <u>without</u> cause in conjoining and disjoining, depending on the physical without having attributes (itself). 1.1.17 The indicator of action is: It is the non-deliberate cause of conjoining and disjoining, equal to the physical, without attribute.**

He completely misunderstands what the author means by "indicator".

–**Collective Causes**–

द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम्। तथा गुणः। संयोग-
विभागवेगानां कर्म समानम्। न द्रव्याणां कर्म। व्यतिरेकात्।

1.1.18 dravya-guṇa-karmaṇām (gen. of) physical things – attribute – action **dravyam** the physical **kāraṇam** cause **sāmānyam** collective **1.1.19 tathā** in the same way, so is **guṇaḥ** attribute **1.1.20 saṁyoga-vibhāga-vegānām** (gen.) conjoining – disjoining – impulse, drive **karma** action **samānam** alike, equally **1.1.21 na** not **dravyāṇām** (gen. of) physical things **karma** action **1.1.22 vyatirekāt** (abl. because) difference, separateness, exclusion, inconistency

1.1.18 The physical is the collective cause of physical things, attributes, and

action. 1.1.19 So **is attribute. 1.1.20 Action (is the collective cause) of conjoining, disjoining, and drive alike, 1.1.21 (but) action is not (the collective cause) of physical things 1.1.22 because it is different.**

This abbreviating style is typical of the commentator. Sutra 1.1.18 is exactly the opposite of the author's thesis.

–Collective Effects–

द्रव्याणां द्रव्यं कार्यं सामान्यम्। गुणवैधर्म्यान्न कर्मणां कर्म। द्वित्वप्रभृतयः
संख्याः पृथक्त्वसंयोगविभागाश्च। असमवायात्सामान्यकार्यं कर्म न विद्यते।

1.1.23 dravyāṇām (gen. of) physical things **dravyam** the physical **kāryam** effect **sāmānyam** collective **1.1.24 guṇa-vaidharmyāt** (abl. because) attribute – having a different role **na** not **karmaṇām** (gen. of) actions **karma** action **1.1.25 dvitva-prabhṛtayaḥ** (plural) dualness – carrying forward, subsequent to, etc. **saṁkhyāḥ** countings **pṛthaktva-saṁyoga-vibhāgāḥ** individuation – conjoining – disjoining **ca** and **1.1.26 asamavāyāt** (abl. because) no inherence **sāmānya-kāryam** collective – effect **karma** action **na** not **vidyāte** found

1.1.23 The physical is (also) the collective effect of physical things. 1.1.24 Action is not (the collective effect) of actions because it has a different role than the attributes. 1.1.25 Reckonings, and the conjoining and disjoining of individuation are things in subsequence of the duality. 1.1.26 Because there is no inherence, action as a collective effect is not found.

संयोगानां द्रव्यम्। रूपाणां रूपम्। गुरुत्वप्रयत्नसंयोगानामुत्क्षेपणम्।
संयोगविभागाश्च कर्मणाम्। कारणसामान्ये द्रव्यकर्मणां कर्माकारणमुक्तम्।

1.1.27 saṁyogānām (gen. of) conjoinings **dravyam** the physical **1.1.28 rūpāṇām** (gen. of) forms, appearances **rūpam** form,appearance **1.1.29 gurutva-prayatna-saṁyogānām** (gen. of) heaviness – effort – conjunctions **utkṣepaṇam** throwing upward **1.1.30 saṁyoga-vibhāgāḥ** conjoining and disjoining **ca** and **karmaṇām** of actions **1.1.31 kāraṇa-sāmānye** (loc. regarding) causes – in general **dravya-karmaṇām** (gen. of) physical things (or) actions **karma** action **akāraṇam** non-causal **uktam** he has declared, is saying

1.1.27 The physical (is the collective effect) of conjoinings; 1.1.28 form, of forms; 1.1.29 throwing upward, of conjunctions involving heaviness and

effort; 1.1.30 conjoining and disjoining, of actions. 1.1.31 Regarding causes in general, action is non-causal of physical things or (other) actions. This is what he is saying.

The technique of abbreviation (e.g., 1.1.28) and the use of the word "uktam" confirms that the previous sutras were commentary, in this case all the way back to 1.1.15. These interpolations are innocent, even if obtuse, but the voluminous commentaries on this elegant work, which were done by certain medieval scholars (viz. The Vaiśeṣika Sūtras of Kaṇāda Sinha 1923) are something else. Sutra by sutra, they bury the original message in faulty analysis and off-point rhetoric. They are a perfect example of the clamor or jumble of beliefs in the meaning of words mentioned in Yoga 7.2-3. Still, in an odd way, the interpolations and the obstructive medieval commentary serve to provide that familiar background of opposition that is actually supplied by the authors of the Sankhya and the Yoga.

गुणकर्मसु च भावान्न कर्म न गुणः। सामान्यविशेषाभावेन च . अनेकद्रव्यवत्त्वेन द्रव्यत्वमुक्तम्। सामान्यविशेषाभावेन च। तथा गुणेषु भावाद्गुणत्वमुक्तम्। सामान्यविशेषाभावेन च। कर्मसु भावात्कर्मत्वमुक्तम्। सामान्यविशेषाभावेन च।

1.2.9 guṇa-karmasu (loc. regarding, having to do with) **ca** and **bhāvāt** (abl. because) existence (abl. because) being **na** neither **karma** action **na** nor **guṇaḥ** attribute **1.2.10 sāmānya-viśeṣa-abhāvena** (instr. with) universal – particular – absence of relation **ca** (and) but, only **1.2.11 aneka-dravya-vat-tvena** (instr. by reasson of) not one, many – physical things – having – the condition of **dravyatvam** physicalness **uktam** he says **1.2.12 sāmānya-viśeṣa-abhāvena ca 1.2.13 tathā guṇeṣu bhāvāt guṇatvam** attributeness **uktam 1.2.14 sāmānya-viśeṣa-abhāvena ca** *(see 1.2.10)* **1.2.15 karmasu bhāvāt karmatvam** actionness **uktam 1.2.16 sāmānya-viśeṣa-abhāvena ca** *(see 1.2.10)*

1.2.9 And it <u>is</u> neither attribute nor action, because its existence <u>has to do with</u> attributes and actions 1.2.10 but with the absence of the relation of particular to universal. 1.2.11 He says that physical-<u>ness</u> is by reason of the condition of having many physical things 1.2.12 but with the absence of the relation of particular to universal. 1.2.13 He says that in the same way, attribute-<u>ness</u> comes from existing in attributes 1.2.14 but with the absence of the relation of particular to universal. 1.2.15 He says that action-<u>ness</u> comes from existing in actions 1.2.16 (but) with the absence of the relation of

particular to universal.

In these four pairs of sutras the commentator simply remarks on the linguistic significance of the abstract noun forms ("-ness") used by the author in 1.14-16, in regard to the concepts of universality and particularity (1.12). The repeated use of the word "uktam" also marks this section as being commentary.

Chapter Two

त आकाशे न विद्यते।

2.1.5 te these **ākāśe** (loc. in) the ether **na** not **vidyante** found

These are not found in the ether.

Here the commentator remarks on the curious absence of a corresponding attribute for the ether. "Na vidyate" and "na vidyante" indicate commentary.

सर्पिर्जतुमधूच्छिष्टानामग्निसंयोगाद्द्रवत्वमद्भिः सामान्यम्।

त्रपुसीसलोहरजतसुवर्णानामग्निसंयोगाद्द्रवत्वमद्भिः सामान्यम्।

2.1.6 sarpis-jatu-madhucchiṣṭānām agni-saṁyogāt dravatvam adbhiḥ sāmānyam 2.1.7 trapu-sīsa-loha-rajata-suvarṇānām agni-saṁyogāt dravatvam adbhiḥ sāmānyam

2.1.6 For ghee, resin, and beeswax, being physical things in common with water is through the application of fire (heat). 2.1.7 For tin, lead, iron, silver, and gold, being physical things in common with water is through the application of fire (heat).

In these two sutras he explains how "water" can include anything fluid or viscous and thus conform to the idea of a liquid state as one of five states of matter. The addition of the words dravāḥ and snigdhāḥ to sutra 2.2 in the original material to make it seem consistent with this idea, and the lists of fusible iron age metals and organic substances here, clearly don't belong.

In the following sutras the commentator sets out to explain why air is included as being physical even though it is obviously not a real physical object like the other three. He begins with an example.

विषाणी ककुद्मान्प्रान्तेबालधिः सास्नावानिति गोत्वे दृष्टं लिङ्गम्। स्पर्शश्च वायोः। न च दृष्टानां स्पर्श इत्यदृष्टलिङ्गो वायुः। अद्रव्यवत्त्वेन द्रव्यम्। क्रियावत्त्वाद्गुणवत्त्वाच्च। अद्रव्यवत्त्वेन नित्यत्वमुक्तम्।

2.1.8 viṣāṇī having horns **kakudmān** having a hump **prānte-vāladhiḥ** (also written bāladhiḥ) (aluk compound) (nom. sing.) at the end – tail-hair **sāsnāvān** having a dewlap **iti** (quotes) **gotve** (loc. in) being a cow, cowhood **dṛsṭam** visible **liṅgam** mark, sign, indication **2.1.9 sparśaḥ** feel **ca** indeed, now **vāyoḥ** (gen. belonging to) air **2.1.10 na** it is not **ca** but **dṛṣṭānām** of physical things **sparśaḥ** "feel" **iti** said to be **adṛṣṭa-liṅgaḥ** non-visible – indicator **vāyuḥ** air **2.1.11 a-dravya-vat-tvena** (inst. by) not – physical – having, consisting of – being something **dravyam 2.1.12 kriyāvattvāt guṇavattvāt ca** both **2.1.13 a-dravya-vat-tvena** (inst. by reason of) not – physical – consisting of – its being **nityatvam** something that is constant **uktam** what he said (is saying)

2.1.8 "It has horns. It has a hump. There is tail-hair at the end (of the tail). It has a dewlap.": this is the visible indication that something is a cow. 2.1.9 Now feel does belong to air, 2.1.10 but it is not what is said to be the "feel" of the visible (physical) things. Air is the indicator (only) of what is not visible 2.1.11 by reason of its being something that doesn't consist of any physical things, (but) it is physical 2.1.12 because of its being what has action (blowing) and because of its being what has attributes (hot, cold, etc.), both, 2.1.13 (so) by reason of its being something that doesn't consist of physical things, (even though it is physical) it (air) is a constant (in all four). This is what he is saying *(It clearly is not.)*

Again, the word "uktam" at the end indicates that all the previous material is commentary. The word visible is used here in two different ways, which is a bit confusing. The visible physical things are not physical markers or indicators of feel. The invisible physical thing "air" is a marker, but only of the invisible.

वायुसंनिकर्षे प्रत्यक्षाभावादृष्टम् लिङ्गम् न विद्यते। सामान्यतो दृष्टाच्चाविशेषः। तस्मादागमिकम्। संज्ञाकर्म त्वस्मद्विशिष्टानां लिङ्गम्। प्रत्यक्षप्रवृत्तत्वात्संज्ञाकर्मणः।

2.1.15 vāyu-saṁnikarṣe (loc. in) air – coming together **pratyakṣa-abhāvāt** (abl. because) perception – absence **dṛṣṭam** seen, visual **liṅgam** indication **na** not **vidyate** found **2.1.16 sāmānyato-dṛṣṭāt** (abl. because) as a universal – learned

(MW under sāmānyatas) **ca** and **aviśeṣaḥ** non-particular **2.1.17 tasmāt** (abl. beacause) that **āgamikam** having doctrine, doctrinal **2.1.18 saṁjñā-karma** names – making **tu** but **asmat-viśiṣṭānām** (gen. pl. of) us – separate things **liṅgam** indicator **2.1.19 pratyakṣa-pravṛttatvāt** (abl. because) by perception – brought forth – being **saṁjñā-karmaṇaḥ** (gen. of) name – applied

2.1.15 A visual indication is not found in the coming together of airs because of the absence of perception of it, 2.1.16 and it is non-particular because it is learned as universal. 2.1.17 Because of that (learning), it is doctrinal, 2.1.18 but applying names is an indicator of things separate from us, 2.1.19 because there is something brought forth by perception of the applied name.

"Na vidyate" and any mention of what is "doctrinal" belongs to the commentator. He says if there is a name there must be a corresponding object.

तदलिङ्गमेकद्रव्यत्वात्कर्मणः। कारणान्तरानुक्लृप्तिवैधर्म्याच्च। संयोगादभावः कर्मणः।

2.1.21 tat-aliṅgam (for) it – lack of – indicating, being an indicator **eka-dravyatvāt** (abl. because) equal to – physical – being **karmaṇaḥ** (gen. of) action **2.1.22 kāraṇa-antara-anuklṛpti-vaidharmyāt ca 2.1.23 saṁyogāt abhāvaḥ karmaṇaḥ**

2.1.21 Its (the ether's) not being an indicator is because of action's being <u>equal</u> to the physical, 2.1.22 and because of (its) divergence from the role of that which follows in accordance with the other causes (other than that of action). 2.1.23 There is no becoming of action from conjoining.

Here, noting the author's omission of the expected fifth attribute that might be an indicator of the ether, the commentator tries to show that it is sound, even though the author has just stated otherwise.

कारणगुणपूर्वकः कार्यगुणो दृष्टः। कार्यान्तराप्रादुर्भावाच्च शब्दः। परत्र

समवायात्प्रत्यक्षत्वाच्च नात्मगुणो न मनोगुणः। परिशेषाल्लिङ्गमाकाशस्य।

2.1.24 kāraṇa-guṇa-pūrvakaḥ kārya-guṇaḥ dṛṣṭaḥ 2.1.25 kārya-antara-aprādur-bhāvāt (abl. known from) effect – different – manifestation **ca** and so **śabdaḥ sparśavatām aguṇaḥ 2.1.26 paratra** (loc. in the case of) other, following **samavāyāt pratyakṣatvāt ca** also **na** neither **atmā-guṇaḥ na** nor **mano-guṇaḥ 2.1.27 pariśeṣāt** (because) left-over **liṅgam ākāśasya**

2.1.24 It is well-known that the attribute of an effect is preceded by the attribute of its cause, 2.1.25 and so, because there is no manifestation of a different effect, it is known that sound is not an attribute of the things that have feel (earth, water, fire, and air 2.1-4)**. 2.1.26 Also in the case of the following** (time and dimension)**, (it is not,) because of (the necessity of) inherence and because of (sound's) being a perception. Neither is it (sound) an attribute of individual soul or an attribute of mind (**the two remaining dravyas)**. 2.1.27 It is the indicator of the ether because that's all that's left.**

All four element constructs listed in 2.1-4 have feel, but sound is not their indicator. Neither is sound the indicator of time, dimension, soul, or mind, which completes the list of dravya elements. The commentator reasons that there must be an inherent attribute or indicator for the ether, that it must be a perception or sense power, and that since there is only one sense that has not yet been assigned, by the process of elimination, it must be the sense of hearing or sound.

द्रव्यत्वनित्यत्वे वायुना व्याख्याते। तत्त्वं भावेन। शब्दलिङ्गा-

विशेषाद्विशेषलिङ्गाभावाच्च। तदनुविधानादेकपृथक्त्वं चेति।

2.1.28 dravyatva-nityatve vāyunā vyākhyāte 2.1.29 tattvam bhāvena (inst. by the example of) existence **2.1.30 śabda-liṅga-aviśeṣāt** (abl. because of) sound('s) – (as an) indicator – non-particular(ity) **viśeṣa-liṅga-abhāvāt ca 2.1.31 tat-anuvidhānāt eka-pṛthaktvam** equal to – individuation – being **ca** and **iti**

2.1.28 The physicalness (2.1.11-12) **and constancy** (2.1.13) **(of sound) is explained by (the text on) air, 2.1.29 (its) reality by the example of (that on) existence, 2.1.30 because of sound's non-particularity as an indicator and because of the non-existence of any particular indication (of it), 2.1.31 and in its conformity with that (role) it is equal to individuation.**

He refers the reader back to his commentary on air in 2.1.8-13. Then he refers the reader back to his commentary on abstract existence in 1.2.9-16.

पुष्पवस्त्रयोः सति संनिकर्षे गुणान्तराप्रादुर्भावो वस्त्रे गन्धाभावलिङ्गम्। व्यवस्थितः

पृथिव्यां गन्धः। एतेनोष्नता व्याख्याता। तेजस उष्णता। अप्सु शीतता।

2.2.1 puṣpa-vastrayoḥ (loc. between) flower – cloth **sati** there being **saṁnikarṣe** (loc. in) contact **guṇa-antara-aprādur-bhāvaḥ** attribute – some

other – lack of manifestiation **vastre** (loc. in) cloth **gandha-abhāva-liṅgam** smell – absence – indicator **2.2.2 vyavasthitaḥ pṛthivyām gandhaḥ 2.2.3 etena uṣṇatā vyākhyātā 2.2.4 tejasaḥ uṣṇatā 2.2.5 apsu śītatā**

2.2.1 In the contact between a flower and a cloth, there being a lack of manifestation of some other attribute, there is in the cloth an indicator in the absence of any (actual) smell. 2.2.2 It is established that there is smell in earth. 2.2.3 By that, hotness is explained. 2.2.4 Hotness belongs to fire. 2.2.5 In water it is coldness.

Hot and cold feel become form and taste, fire and water. The word vyākhyāta "it is explained" inflected in any gender and number is always the commentator's.

द्रव्यत्वनित्यत्वे वायुना व्याख्याते। तत्वं भावेन।

नित्येष्वभावादनित्येषु भावात्कारणे कालाख्येति।

2.2.7 dravyatva-nityatve vāyunā vyākhyāte 2.2.8 tattvam bhāvena 2.2.9 nityeṣu abhāvāt anityeṣu bhāvāt kāraṇe kāla-ākhyā iti

2.2.7 The physicalness (2.1.11-12) **and constancy** (2.1.13) **(of time) is explained by (the text on) air, 2.2.8 (its) reality by the example of (that on) existence** (1.2.17)**. 2.2.9 The naming of "time" as a cause is because it exists among the non-eternals since it does not exist among the eternals.**

द्रव्यत्वनित्यत्वे वायुना। तत्त्वं भावेन। कार्यविशेषेण नानात्वम्।

2.2.11 dravyatva-nityatve vāyunā vyākhyāte 2.2.12 tattvam bhāvena 2.2.13 kārya-viśeṣeṇa nānātvam

2.2.11 The physicalness (2.1.11-12) **and constancy** (2.1.13) **(of dimension) is explained by (the text on) air, 2.2.12 (its) reality by the example of (that on) existence** (1.2.17)**. 2.2.13 Its manifoldness is known through the diversity of its effects.**

तथा दक्षिणा प्रतीची उदीची च। एतेन दिगन्तरालानि व्याख्यातानि।

2.2.15 tathā dakṣiṇā pratīcī udīcī ca 2.2.16 etena dig antar-ālāni middle, in-between – (āla shortened from ālaya) dwellings, abodes **vyākhyātāni**

2.2.15 In that way south, west, and north as well. 2.2.16 In that (same) way the in-between regions are explained.

सामान्यप्रत्यक्षाद्विशेषाप्रत्यक्षाद्विशेषस्मृतेश्च संशयः। श्रोत्रग्रहणो योऽर्थः स शब्दः । तुल्यजातीयेष्वर्थान्तरभूतेषु विशेषस्य उभयथा दृष्टत्वात्। एकद्रव्यत्वान्न द्रव्यम्। नापि कर्माचाक्षुषत्वात्। गुणस्य सतोऽपवर्गः कर्मभिः साधर्म्यम्।

2.2.17 sāmānya-pratyakṣāt (abl. arising from) universal – perception **viśeṣa-apratyakṣāt** (abl. arising from) particular – perception **viśeṣa-smṛteḥ** (abl. arising from) particular – memory **ca** and **saṁśayaḥ** doubt, uncertainty **2.2.18 dṛṣṭam** known **ca dṛṣṭavat** (vati like) known **2.2.19 yathā-dṛṣṭam** in such a way – known **a-yathā-dṛṣṭatvāt** (abl. adv.) without – in that way – known – being **ca 2.2.20 vidyā-avidyātas** scholarly knowledge – not scholarly knowledge **ca** moreover **saṁśayaḥ** doubt, uncertainty **2.2.21 śrotra-grahaṇaḥ** ear – grasping, capturing **yaḥ** whatever **arthaḥ** meaning **saḥ** that thing **śabdaḥ** word **2.2.22 tulya-jātīyeṣu** (loc.) equal to, of the same kind or class or number or value, similar, comparable, like **artha-antara-bhūteṣu** (ifc.) kind of thing – different – being "which are" **viṣeśasya** (gen. of) the particular **ubhayathā** in both cases **dṛṣṭa-tvāt** (abl. from) known – being **2.2.23 eka-dravyatvāt na dravyam 2.2.24 na** neither **api** indeed **karma** action **a-cākṣuṣ-tvāt** (abl. because) no – direct sight – being **2.2.25 guṇasya** (gen. of) attribute **sataḥ** (of) existence **apavargaḥ** completion, end **karmabhiḥ** (inst. pl. with) actions **sādharmyam**

2.2.17 Uncertainty arises from perception of the universal without perception of the particular, and from memory of the particular, 2.2.18 which (memory) is known only <u>like</u> what is so known (by perception), 2.2.19 known in that (memory) way without being known in that (perception) way. 2.2.20 Moreover, such uncertainty results whether it is from scholarly knowledge or unscholarly knowledge, 2.2.21 (because) whatever the meaning (of the knowledge), the thing received by the ear is just a word-sound. 2.2.22 In both cases, that (knowledge) regarding members of the same class in respect of those which are a different kind of thing, comes from the particulars being known. 2.2.23 Whatever is known from being <u>equal</u> to the physical (a memory) is not physical. 2.2.24 Neither indeed is action (physical), because of there being no direct sight of it. 2.2.25 The (universal perception's 2.2.17**) commonness of role with actions is that it is where the existence of the attribute (of the particular) leaves off.**

He says that all mental considerations other than direct physical perceptions are uncertain and that includes word knowledge whether higher or lower, because the physical word-sound itself is only the perception, not the knowledge. Even action is not physical because, like thought, it has no directly perceived attributes. To him, if an object is now here and then there, it is seen to have moved, but still the only things with attributes are the object and the background environment. This is all true and interesting on a fairly coarse level of understanding, but again it is simple common knowledge. Interestingly, sutra 2.2.17 is directly opposed to the author's teaching following closely in sutras 2.2.26-30.

नित्यवैधर्म्यात्। अनित्यश्चायं कारणतः।

2.2.27 nitya-vaidhārmyāt (abl. because) eternal – different – dharma **2.2.28 anityaḥ** non-eternal **ca** and **ayam** this **kāraṇatas** (tasil because) cause

2.2.27 Because it has a different role from the eternal. 2.2.28 Moreover this is non-eternal because it is a cause.

लिङ्गाच्चानित्यः शब्दः।

2.2.32 liṅgāt (abl. because) **ca** and **anityaḥ** non-eternal **śabdaḥ** sound

2.2.32 And sound is not eternal because it is an indicator.

Chapter Three

कार्यं कार्यान्तरस्य। विरोध्यभूतं भूतस्य। भूतमभूतस्य। भूतो भूतस्य। प्रसिद्धि-पूर्वकत्वादपदेशस्य। अप्रसिद्धोऽनपदेशोऽसन्संदिग्धश्चानपदेशः। यस्माद्विषाणी तस्मादश्वः। यस्माद्विषाणी तस्माद्गौरिति चानैकान्तिकस्योदाहारणम्।

3.1.10 kāryam kārya-antarasya (This recalls the most recent term in the genitive case, "artha-antarasya" in 3.1.8, so "an-apadeśaḥ" is implied.) **3.1.11 virodhi abhūtam bhūtasya 3.1.12 bhūtam abhūtasya 3.1.13 bhūtaḥ bhūtasya 3.1.14 prasiddhi-pūrvakatvāt** (abl. due to) common acknowledgement – previousness **apadeśasya** (gen. of) semblance **3.1.15 aprasiddhaḥ anapadeśaḥ asat saṁdigdhaḥ ca anapadeśaḥ 3.1.16 yasmāt viṣāṇī tasmāt aśvaḥ 3.1.17 yasmāt viṣāṇī tasmāt gauḥ iti ca an-aika-antikasya** (gen. of) what has no single end or point **udāharaṇam**

3.1.10 It is an effect (without the semblance) of another effect. 3.1.11 The inconsistent is non-fact, (without the semblance) of the factual, 3.1.12 fact (without the semblance) of the non-factual, 3.1.13 (and) fact (without the semblance) of the factual 3.1.14 due to the previousness of any common acknowledgment of (its) semblance. 3.1.15 Whatever is without common acknowledgment is without semblance. Whatever is without a semblance is uncertain and unreal *(no)***: 3.1.16 (e.g.,) because something has horns it is therefore a horse. 3.1.17 Moreover, saying that "because of having horns it is therefore a cow" is an example of (the error of) no single conclusion.**

The commentator, using his technique of abbreviation, gives examples illustrating the meaning of "the inconsistent". This and the following sutras recall the word in the genitive in 3.1.8 (just as in SD 3.8-12). He sounds like an enthusiastic student reciting beginner principles in logic.

तस्य द्रव्यत्वनित्यत्वे वायुना व्याख्याते

3.2.2 tasya dravyatva-nityatve vāyunā vyākhyāte

3.2.2 (See 2.2.7, 2.2.11, etc.)

तस्य द्रव्यत्वनित्यत्वे वायुना व्याख्याते। यज्ञदत्त इति संनिकर्षे।

प्रत्यक्षाभावाद्दृष्टं लिङ्गं न विद्यते। सामान्यतो दृष्टाच्चाविशेषः।

तस्मादागमिकः। अहमिति शब्दस्य व्यतिरेकान्नागमिकम्।

3.2.5 tasya dravyatva-nityatve vāyunā vyākhyāte 3.2.6 yajñadattaḥ iti saṁnikarṣe pratyakṣa-abhāvāt dṛṣṭam liṅgam na vidyate 3.2.7 sāmānyatas dṛṣṭāt ca aviṣeśaḥ 3.2.8 tasmāt āgamikaḥ 3.2.9 aham iti śabdasya (gen. of, in) **vyatirekāt** (abl. because) *(not the indeclinable form "with the exception of")* separate **na āgamikam** having doctrine

3.2.5 (See 2.2.7, 2.2.11, etc.) **3.2.6 The visible indication "it is Yajñadatta" is not found because of the absence of perception of the drawing in together. 3.2.7 It is non-particular because it is known to result from a universal. 3.2.8 Because of that it is doctrinal. 3.2.9 (But) not the doctrine of the word "I", because that is a different thing.**

देवदत्तो गच्छति यज्ञदत्तो गच्छतीत्युपचाराच्छरीरे प्रत्ययः। संदिग्धस्तूपचारः

3.2.12 devadattaḥ gacchatti yajñadattaḥ gacchatti iti upacārāt (abl. as ind.) figurative speech **śarire pratyayaḥ 3.2.13 saṁdigdhaḥ tu upacāraḥ**

3.2.12 The belief "Devadatta goes", "Yajñadatta goes" is figurative in regard to the body. 3.2.13 But something figurative is obscure.

देवदत्तो गच्छतीत्युपचारादभिमानात्तावच्छरिरप्रत्यक्षोऽहङ्कारः। संदिग्धस्तूपचारः।

न तु शरीरविशेषाद्यज्ञदत्तविष्णुमित्रयोर्ज्ञानं विषयः। अहमिति मुख्ययोग्याभ्यां

शब्दवद्व्यतिरेकाव्यभिचाराद्विशेषसिद्धेर्नागमिकः ।

3.2.15 devadattaḥ gacchati iti upacārāt metaphorical, figurative **abhimānāt tāvat** to such an extent, so much as, amounting to **śarīra-pratyakṣaḥ ahaṁkāraḥ 3.2.16 saṁdigdhaḥ tu upacāraḥ 3.2.17 na tu śarīra-viśeṣāt yajñadatta-viṣṇumitrayoḥ jñānam viṣayaḥ 3.2.18 aham iti mukhya-yogyābhyām** (inst. abl.) chief, principal – fit for, able, capable **śabdavat** as the word **vyatireka-avyabhicārāt** separateness, exclusion – absolute **viśeṣa-siddheḥ** (abl.) difference – establishing **na** not **āgamikaḥ** received, doctrinal

3.2.15 The personal identity is a perception of the body amounting to the figurative conceit, "Devadatta goes". 3.2.16 But something figurative is obscure. 3.2.17 But the sphere of perception (of the personal identity) is not the knowledge of Yajñadatta and Viṣṇumitra because it is not a particular body. 3.2.18 "I am" as the word is not doctrinal since it is established as a particular because of the absolute separation between the principal (self) and the capable (body).

Chapter Four

अनित्य इति विशेषतः प्रतिषेधभावः। अविद्या।

4.1.4 anityaḥ iti viśeṣatas pratiṣedha-bhāvaḥ 4.1.5 avidyā

4.1.4 Coming up with the objection, "it is non-eternal because it is a particular" 4.1.5 is ignorance.

रूपसंस्काराभावाद्वायोरनुपलब्धिः।

4.1.7b rūpa-saṁskāra-abhāvāt (abl. because) form – construct – absence **vāyoḥ** (gen. of) air **anupalabdhiḥ** non-comprehension

There is non-comprehension of air because of the absence of a construct of its form.

तेन रसगन्धस्पर्शेषु ज्ञानं व्याख्यातम्।

4.1.9 tena through this **rasa-gandha-sparśeṣu jñānam** (loc. regarding) taste – smell – feel **vyākhyātam** explained

4.1.9 Through this, comprehension regarding taste, smell, and feel is explained.

एतेन गुणत्वे भावे च सर्वेन्द्रियं ज्ञानं व्याख्यातम्।

4.1.13 etena guṇatve bhāve ca sarva-indriyam (singular) **jñānam vyākhyātam**

4.1.13 It is explained by this that comprehension regarding attributeness and regarding existence is the entire sense power.

He notes that the example regarding sight and form in the next three sutras would also apply to the other three tanmatras.

प्रत्यक्षाप्रत्यक्षाणां संयोगस्याप्रत्यक्षत्वात्पञ्चात्मकं न विद्यते । गुणान्तरा-
प्रादुर्भावाच्च न त्र्यात्मकम् अनित्य इति विशेषतः प्रतिषेधभावः। अविद्या।

4.2.2 pratyakṣa-apratyakṣāṇām (gen. of) perception – non-perception **saṁyogasya** (gen. of) conjunction **apratyakṣatvāt** (abl. because) lack of perception **pañca-ātmakam** consisting of five **na** not **vidyate** found **4.2.3 guṇa-antara-aprādur-bhāvāt** (abl. because) quality – other – not manifest **ca-na** nor **tri-ātmakam** three – consisting of

4.2.2 That consisting of five is not found because of there being a lack of perception of any conjunction of perceptible and not perceptible, 4.2.3 nor consisting of three because another quality is not manifest.

Chapter Five

तथात्मसंयोगो हस्तकर्मणि। अभिघातान्मुसल-
संयोगाद्धस्ते कर्म।आत्मकर्म हस्तसंयोगाच्च

अनित्य इति विशेषतः प्रतिषेधभावः। अविद्या।

5.1.4 tathā in this way **ātma-saṁyogaḥ** soul – conjoining **hasta-karmaṇi** (loc. in) hand – action **5.1.5 abhighātāt** (abl. from) pounding **musala-saṁyogāt** (abl. through) pestle – conjoining **haste** (loc. in) hand **karma** action **5.1.6 ātma-karma-hasta-saṁyogāt** (abl. through) soul – action – hand – conjoining **ca** and

5.1.4 In this way there is conjoining with the self in the action of the hand. 5.1.5 There is action in the hand from pounding, through conjoining with the pestle 5.1.6 and also through conjoining of self with the action of the hand.

He simply repeats in his own words what has already been said by the author.

नोदनविशेषादुदसनविशेषः। हस्तकर्मणा दारककर्म व्याख्यातम्।
तथा दग्धस्य विस्फोटने। प्रयत्नाभावे प्रसुप्तस्य चलनम्। तृणे कर्म
वायुसंयोगात्। मणिगमनं सूच्यभिसर्पणमदृष्टकारणम्।

5.1.10 nodana-viśeṣāt udasana-viśeṣaḥ 5.1.11 hasta-karmaṇā (inst. by means of) hand – action **dāraka-karma** breaking, tearing, splitting; action **vyākhyātam** explained **5.1.12 tathā** in the same way **dagdhasya** (gen. of) the burned or pained **visphoṭane** (loc. as to, for) the appearance of blisters or boils **5.1.13 prayatna-abhāve** (loc. in) effort – absence **prasuptasya** (gen. of) someone who is asleep **calanam** moving, shaking **5.1.14 tṛṇe** (loc. in) grass **karma** action **vāyu-saṁyogāt** air – conjoining **5.1.15 maṇi-gamanam** magnetite gem, lodestone – moving **sūcī-abhisarpanam** needle – approaching, coming toward **adṛṣṭa-kāraṇam** unseen, unknown – cause

5.1.10 The particular upward throwing comes from a particular impulse. 5.1.11 By the action in the hand, the action of the splitting (of the husk) is explained. 5.1.12 In the same way (it is the explanation) for the blisters of the one who is pained (by them). *(The medieval scholars' interpretation of 5.1.11-12 is astonishingly bad and flags an urgent warning as to their credibility.)* **5.1.13 There is the twitching of someone who is asleep, absent any effort. 5.1.14 There is action in grass from the conjoining with air. 5.1.15 There is moving a lodestone, the needle coming toward it, the cause unseen.**

He follows the chain of cause and effect one step further. In his experience using a mortar and pestle, the splitting of the husk from the grain is the intended

effect but an unintended effect is burning pain due to blisters (on a scholar's uncallused hands) from lifting the pestle. He follows that observation with an example of action not caused by motive or endeavor, and then an example of action where the cause is known but not seen, and then an example of action where the cause is known and seen but the connection with the cause is not seen.

वैदिकं च। अपां संयोगाद्विभागाच्च स्तनयित्नोः।

पृथिवीकर्मणा तेजः कर्मवायुकर्म च व्याख्यातम्।

5.2.10 vaidikam relating or conforming to the Veda **ca** and **5.2.11 apām saṁyogāt vibhāgāt ca stanayitnoḥ** (abl. gen.) thunder **5.2.12 pṛthivī-karmaṇā tejas-karma vāyu-karma ca vyākhyātam**

5.2.10 And it conforms with the Veda. 5.2.11 And also because conjoining and disjoining of water is known by thunder. 5.2.12 By action in earth, action in fire and action in air are explained.

हस्तकर्मणा मनसः कर्म व्याख्यातम्।

5.2.14 hasta-karmaṇā manasaḥ karma-vyākhyātam

By action in the hand, the activity of mind is explained.

Chapter Six

तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः। द्रव्यगुणकर्मनिष्पत्तिवैधर्म्यादभावस्तमः।

तेजसो द्रव्यान्तरेणावरणाच्च। दिक्कालावाकाशं च क्रियावद्वैधार्म्यान्निष्क्रियाणि। एतेन

कर्माणि गुणाश्च व्याख्याताः। निष्क्रियाणां समवायः कर्मभ्यो निषिद्धः। कारणं

त्वसमवायिनो गुणाः। गुणैर्दिग्व्याख्याता। कारणेन कालः।

5.2.18 tat-abhāve saṁyoga-abhāvaḥ aprādur-bhāvaḥ ca and **mokṣaḥ** liberation **5.2.19 dravya-guṇa-karma-niṣpatti-vaidharmyāt abhāvaḥ** absence **tamaḥ** darkness **5.2.20 tejasaḥ dravya-antareṇa āvaraṇāt ca 5.2.21 diś-kālāu ākāśam ca kriyāvat-vaidharmyāt niṣkriyāṇi 5.2.22 etena karmāṇi guṇāḥ ca vyākhyātāḥ 5.2.23 niṣkriyāṇām samavāyaḥ karmabhyaḥ niṣiddhaḥ 5.2.24 kāraṇam tu asamavāyinaḥ guṇāḥ 5.2.25 guṇaiḥ diś-vyākhyātā** (f. like diś) **5.2.26 kāraṇena kālaḥ**

5.2.18 Liberation, in the absence of that, is the absence of any conjoining and a lack of manifestation. 5.2.19 Darkness is the absence (of any conjoining) due to the divergence from the dharma of bringing forth action, attribute, and the physical. 5.2.20 Also that (darkness) is due to concealing of light by another physical substance. (really!) **5.2.21 Dimension and time, (and) the ether have no action because of their difference from what has action. 5.2.22 By that, actions and attributes are explained. 5.2.23 Inherence of whatever is without action is excluded by action, 5.2.24 but attributes are cause without having inherence. 5.2.25 By the attributes, dimension is explained. 5.2.26 By cause, time (is explained).**

Vyākhyātā, etc. He likes to say "It is not the same because it is different."

तद्दुष्टभोजने न विद्यते। दुष्टं हिंसायाम्।

6.1.6 tat-duṣṭa-bhojane na vidyate 6.1.7 duṣṭam hiṁsāyām

6.1.6 This is not found when partaking in degraded (speech). 6.1.7 What is hurtful is degraded.

तददुष्टे न विद्यते। पुनर्विशिष्टे प्रवृत्तिः। समे हीने वा प्रवृत्तिः । एतेन हीनसमविशिष्टधर्मिकेभ्यः परस्वादानं व्याख्यातम्। तथा विरुधानां त्यागः। हीने परे त्यागः। समे आत्मत्यागः परत्यागो वा। विशिष्टे आत्मत्याग इति।

6.1.9 tat-aduṣṭe (in) by that – not degraded **na** not **vidyate** found **6.1.10 punar** again **viśiṣṭe** (loc. in) distinguished **pravṛttiḥ** progress **6.1.11 same** (loc. in) same, equal **hīne** (loc. in) excluded **vā** or **pravṛttiḥ** progress **6.1.12 etena hīna-sama-viśiṣṭa-dhārmikebhyaḥ** excluded – common – distinguished – dutiful **parasva-ādānam** another's property – receiving, taking for oneself **vyākhyātam** explained **6.1.13 tathā** so **viruddhānām** (gen. pl. of) opposed, restrained, forbidden, prohibited, improper **tyāgaḥ** abandoning, letting go **6.1.14 hīne** (loc. if) excluded, low class **pare** (loc. if) supreme, high class **tyāgaḥ** rejecting **6.1.15 same** (loc. if) common, ordinary, middle **ātma-tyāgaḥ** one's own – rejecting **para-tyāgaḥ** highest, supreme – rejecting **vā 6.1.16 ātma-tyāgaḥ** one's own – rejecting **iti**

6.1.9 It (the fault) is not seen in someone who is not degraded by that (hurtfulness). 6.1.10 Again, in the distinguished person there is progressing. 6.1.11 Or in the common person or the excluded (low class) person there is

progressing. 6.1.12 By this is explained receiving the property of the virtuous (uncorrupted) who are excluded, common, or distinguished. 6.1.13 So (let there be) rejecting of improper things. 6.1.14 Rejecting; if (one is) low, if high, 6.1.15 or if middle, rejecting one's own (fault) is the highest (form of) rejecting. 6.1.16 This is (the meaning of) "rejecting one's own".

The commentator interprets "giving" 6.1.3 and "receiving" 6.1.4 in a different way, connected with low, middle, and high births and with material gifts.

चातुराश्रम्यमुपधा अनुपधाश्च। भावदोष उपधादोषोऽनुपधा।

6.2.3 cātur-āśramyam (ṣyañ) the institute of the four stages of life for a brahmin **upadhāḥ** the four tests for lack of integrity (cf. MB or Kauṭilya "deceiver", machivellian) **anupadhāḥ ca 6.2.4 bhāva-doṣaḥ** character – fault **upadhā** dishonesty **adoṣaḥ** without fault **anupadhā** absence of dishonesty

6.2.3 The dishonesties and the non-dishonesties are (like) the four life stages. 6.2.4 Dishonesty (lack of purity or integrity) is a fault of character (whereas) absence of dishonesty lacks such fault (!).

There were four tests for dishonesty or lack of integrity (upadhāḥ) known partly from writings of the Mauryan dynasty. The tests were given to prove that a person, perhaps a potential government minister, could resist the allures of four temptations: sexual pleasure (kāmopadhā), straying from dharma (dharmopadhā), succumbing to fear (bhayopadhā), and pursuing wealth (arthopadhā). This commentary seems to be inspired by the similarity between the four tests and the four stages of life mentioned in the previous text, i.e., student, householder, forest-dweller, and renunciant. These latter would indeed require abstinence, duty, courage, and poverty respectively.

यदिष्टरूपरसगन्धस्पर्शं प्रोक्षितमभ्युक्षितं च तच्छुचि। अशुचीति शुचि प्रतिषेधः अर्थान्तरं च। अयतस्य शुचिभोजनादभ्युदयो न विद्यते नियमाभावाद्विद्यते वा।

6.2.5 yat whoever **iṣṭa-rupa-rasa-gandha-sparṣam** desirable, proper – form – taste – smell – feel **prokṣitam abhyukṣitam tat** he **śuci** pure **6.2.6 aśuci** impure **iti** (quotes) **śuci-pratiśedhaḥ** the pure – challenge **6.2.7 artha-antaram** thing – another **ca** and **6.2.8 ayatasya** (gen. on the part of) unrestrained, unruled **śuci-bhojanāt** (abl. resulting from) pure – enjoying, partaking **abhyudayaḥ** rising (to the greatest good) **na** not **vidyate** found **niyama-abhāvāt** (abl. resulting from)

observing rules – absence **vidyate** found **vā** w/na; nor

6.2.5 Whoever is proper in form, taste, smell, and feel, "pra" sprinkled (in baptism) and "abhi" sprinkled (in final consecration), is pure. 6.2.6 (Saying) "He is impure" challenges one who is pure, 6.2.7 and he (the accuser) is the other thing (impure). 6.2.8 Rising resulting from partaking of what is pure is not found on the part of one who is not ruled (by purity), nor is it found resulting from the absence of observing rules.

Here he is responding to the mention of sprinkling water, in baptism and final consecration, and to the mention of sacrifice. All statements as to what is "pure" are commentary, and the use of "na vidyate" confirms it.

आत्मगुणकर्मसु मोक्षो व्याख्यातः।

6.2.16 ātma-guṇa-karmasu (loc. in) self – attributes – action **mokṣaḥ** liberation **vyākhyātaḥ** explained

6.2.16 He has explained liberation in the self, the attributes, and action.

Chapter Seven

उक्ता गुणाः।

7.1.1 uktāḥ guṇāḥ

7.1.1 The attributes are (already) mentioned.

एतेन नित्येषु नित्यत्वमुक्तम्।

7.1.3 etena nityeṣu nityatvam uktam

7.1.3 By that he says that there is constancy in things that are constant.

अनित्येष्वनित्या द्रवानित्यत्वात्।

7.1.5 anityeṣu anityāḥ dravya-anityatvāt

7.1.5 The non-constancy in the non-constant things comes from the non-constancy in the physical.

एकद्रव्य्त्वात्। अणोर्महतश्चोपलब्ध्यनुपलब्धी नित्ये व्याख्याते। कारणबहुत्वाच्च।

7.1.7 eka-dravyatvāt (abl. because) equal to – physical *(the commentator's word; see 1.1.17)* **7.1.8 aṇoḥ** (gen.) minute **mahataḥ** (gen.) great **ca** and **upalabdhi-anupalabdhī** observation – non-observation **nitye** (loc. in) constant **vyākhyāte** explained **7.1.9 kāraṇa-bahutvāt** (abl. from) cause – multiplicity **ca**

7.1.7 Because of being equal to the physical, 7.1.8 in the constant, observation and non-observation of the minute and the great is explained 7.1.9 and because of there being a multiplicity of causes.

दृष्टान्ताच्च। अणुत्वमहत्त्वयोरणुत्वमहत्वाभावः कर्मगुणैर्व्याख्यातः। कर्मभिः कर्माणि गुणैश्च गुणा व्याखाताः। अणुत्वमहत्त्वाभ्यां कर्मगुणाश्च व्याख्याताः। एतेन दीर्घत्वह्रस्वत्वे व्याख्याते। अनित्येऽनित्यम्। नित्ये नित्यम्। नित्यं परिमण्डलम्।

7.1.13 dṛṣṭāntāt (abl. because) example, instance **ca** and **7.1.14 aṇutva-mahattvayoḥ aṇutva-mahattva-abhāvaḥ karma-guṇaiḥ vyākhyātaḥ 7.1.15 karmabhiḥ karmāṇi guṇaiḥ ca guṇāḥ vyākhyātāḥ 7.1.16 aṇutva-mahattvābhyām karma-guṇāḥ ca vyākhyātāḥ 7.1.17 etena dīrghatva-hrasvatve vyākhyāte 7.1.18 anitye anityam 7.1.19 nitye nityam 7.1.20 nityam parimaṇḍalam**

गुणैर्दिग्व्याख्याता। कारणे कालः

7.1.24 guṇaiḥ diś-vyākhyātā 7.1.25 kāraṇe kālaḥ

"Vyākhyātāḥ", abbreviation, etc.

एकत्वैकपृथक्त्वयोरेकत्वैकपृथक्त्वाभावोऽणुत्वमहत्त्वाभ्यां व्याख्यातः। निःसंख्यत्वात्कर्मगुणानां सर्वैकत्वं न विद्यते। भ्रान्तं तत्। एकत्वाभावाद्भक्तिस्तु न विद्यते। कार्यकारणयोरेकत्वैकपृथक्त्वाभावादेकत्वैकपृथक्त्वं न विद्यते। एतदनित्ययोर्व्याख्यातम्। अन्यतरकर्मज उभयकर्मजः संयोगजश्च संयोगः। एतेन विभागो व्याख्यातः। संयोगविभागयोः संयोगविभागाभावोऽणुत्वमहत्त्वाभ्यां

व्याख्यातः। कर्मभिः कर्माणि गुणैर्गुणा अणुत्वमहत्त्वाभ्यामिति।
युतसिद्ध्यभावात्कार्यकारणयोः संयोगविभागौ न विद्यते। गुणत्वात्।

7.2.3 ekatva-eka-pṛthaktvayoḥ ekatva-eka-pṛthaktva-abhāvaḥ aṇutva-mahattvābhyām (inst. by) **vyākhyātaḥ 7.2.4 niḥsaṁkhyatvāt karma-guṇānām sarva-ekatvam na** not **vidyate** found **7.2.5 bhrāntam tat 7.2.6 ekatva-abhāvāt** (abl. because) oneness – absence **bhaktiḥ** partition **tu** but still **na** not **vidyate** found **7.2.7 kārya-kāraṇayoḥ** (loc. regarded as) **ekatva-ekapṛthaktva-abhāvāt ekatva-ekapṛthaktvam na** not **vidyate** found **7.2.8 etat anityayoḥ vyākhātam 7.2.9 anyatara-karmajaḥ ubhaya-karmajaḥ saṁyogajaḥ ca saṁyogaḥ 7.2.10 etena vibhāgaḥ vyākhyātaḥ 7.2.11 saṁyoga-vibhāgayoḥ saṁyoga-vibhāgābhāvaḥ aṇutva-mahattvābhyām vyākhyātaḥ 7.2.12 karmabhiḥ karmāṇi guṇaiḥ guṇāḥ aṇutva-mahattvābhyām iti 7.2.13 yutasiddhi-abhāvāt kārya-kāraṇayoḥ saṁyoga-vibhāgau na** not **vidyate** found **7.2.14 guṇatvāt**

7.2.3 With regard to oneness and being a single individual, the absence of being a single individual in oneness is explained by (the commentary on) atomicness and greatness. 7.2.4 Universal oneness is not found because of action and attributes' being without enumeration. 7.2.5 That is the confusion, 7.2.6 because there is absence of oneness, but still partition is not found (in them). 7.2.7 The single individual in oneness as effect and cause is not found because of the absence of a single individual in oneness. 7.2.8 This is explained as two non-constants. 7.2.9 Conjoining is produced by action in one of the two, produced by action in both, and produced by conjoining. 7.2.10 By this, disjoining is explained. 7.2.11 With regard to conjoining and disjoining, the absence of disjunction in conjunction is explained by (the commentary on) atomicness and greatness. 7.2.12 Actions by actions, attributes by attributes, by (the commentary on) atomicness and greatness. 7.2.13 Because of the absence of the accomplishment of union (or separation), joining and disjoining (of them) are not found as effect and (or) cause, 7.2.14 because of being attributes.

The abundant use here of "vyākhyāta" and "na vidyate" immediately brand this writing as commentary. He is trying to explain that only the physical things are counted as individual entities, but oneness does not apply to action and attributes even though they are not enumerated. Even in regard to the attributes named in 7.2.1 to which oneness does not apply, partition by individuation and enumeration does not apply either. If "the oneness" refers to puruṣa, it is well known that puruṣa

is separate and not a cause of anything. For a similar statement by the commentator see 8.1.8. The oneness and the individuation are both non-constant.

कारणपरत्वात्कारणापरत्वाच्च। परत्वापरत्वयोः परत्वापरत्वाभावोऽणुत्वमहत्त्वाभ्यां व्याख्यातः। कर्मभिः कर्माणि। गुणैर्गुणाः। इहेदमिति यतः कार्यकारणयोः स समवायः। द्रव्यत्वगुणत्वप्रतिषेधो भावेन व्याख्यातः। तत्त्वं भावेन।

7.2.22 kāraṇa-paratvāt kāraṇa-aparatvāt ca 7.2.23 paratva-aparatvayoḥ paratva-aparatva-abhāvaḥ aṇutva-mahattvābhyām vyākhyātaḥ 7.2.24 karmabhiḥ karmāṇi 7.2.25 guṇaiḥ guṇāḥ 7.2.26 iha idam iti yataḥ kārya-kāraṇayoḥ saḥ samavāyaḥ 7.2.27 dravyatva-guṇatva-pratiṣedhaḥ bhavena vyākhyātaḥ 7.2.28 tattvam bhavena

7.2.22 Because of both the priority and posteriority. 7.2.23 With regard to priority and posteriority, the absence of posteriority in priority is explained by (the commentary on) atomicness and greatness. 7.2.24 (Also) actions by actions 7.2.25 (and) attributes by attributes (etc., etc.)**.**

"Vyākhyātaḥ", abbreviation, etc.

Chapter Eight

द्रव्येषु ज्ञानं व्याख्यातम्। तत्रात्मा मनश्चाप्रत्यक्षे। ज्ञाननिर्देशे ज्ञाननिष्पत्तिविधिरुक्तः। गुणकर्मसु संनिकृष्टेषु ज्ञाननिष्पत्तेर्द्रव्यं कारणम्। सामान्यविशेषेषु सामान्यविशेषाभावात्तदेव ज्ञानम्। सामान्यविशेषापेक्षं द्रव्यगुणकर्मसु। द्रव्ये द्रव्यगुणकर्मापेक्षम्। गुणकर्मसु गुणकर्माभावाद्गुणकर्मापेक्षं न विद्यते।

8.1.1 dravyeṣu in regard to **jñānam** comprehension **vyākhyātam** explained **8.1.2 tatra** there **ātmā** self **manaḥ** mind **ca** and **apratyakṣe** (loc. in) absence – belief **8.1.3 jñāna-nirdeśe** (loc. in) pointing out, description – comprehension **jñāna-niṣpatti-vidhiḥ** comprehension – bringing forth – injunction **uktaḥ** it refers to **8.1.4 guṇa-karmasu** (loc. abs. regarding) attributes – actions **saṁnikṛṣṭeṣu** (loc. abs.) drawn in together, collectively **jñāna-niṣpatteḥ** (gen. of) comprehension – coming forth **dravyam** the physical **kāraṇam** cause **8.1.5 sāmānya-viśeṣeṣu sāmānya-viśeṣa-abhāvāt** (abl. adverbial) universal – particular – (adv.) in the absence of, without **tat(aḥ)** (abl. from) that **eva** alone **jñānam**

comprehension **8.1.6 sāmānya-viśeṣa-apekṣam** looking at, regarding, considering **dravya-guṇa-karmasu 8.1.7 dravye dravya-guṇa-karma-apekṣam 8.1.8 guṇa-karmasu guṇa-karma-abhāvāt guṇa-karma-apekṣam na** not **vidyate** found

8.1.1 (Here) comprehension in regard to the physical is explained, 8.1.2 where there is self and mind in the absence of belief. 8.1.3 In the description of comprehension, he refers to the injunction for bringing forth comprehension (see 1.2.2-4) *(yes, now he's getting it)*. **8.1.4 Regarding attributes and actions drawn in together, the cause of the coming forth of comprehension is the physical.** *(... no, he's not.)* **8.1.5 Regarding universals and particulars, comprehension results from that (the physical) alone, without the universal and particular. 8.1.6 Regarding the physical, attributes, and actions, it is consideration of universal and particular** (see 1.2.3). **8.1.7 Consideration of the physical, the attribute, and action is within the physical. 8.1.8 Regarding actions in attributes, consideration of action in attributes is not found because of the absence of action in attributes.**

The commentator has a different interpretation of this work. He asserts that the physical elements are causal. Again, this is directly opposed to the author's thesis.

सदसत्। असतः क्रियागुणव्यपदेशाभावादर्थान्तरम्।

सच्चासत्। यच्चान्यदसदतस्तदसत्।

9.1.2 sat actual **asat** non-actual **9.1.3 asataḥ** (gen. belonging to) **kriyā-guṇa-vyapadeśa-abhāvāt** (abl. because) activity – attribute – representation – absence **artha-antaram** thing – other **9.1.4 sat** actual **ca** and, or **asat** non-actual **9.1.5 yat** whatever **ca** (disjunctive, but) **anyat** other **asat** non-actual **ataḥ** (abl. from) that **tat** that thing **asat** non-actual

9.1.2 There is the actual. There is the non-actual. 9.1.3 The separate thing belongs to the non-actual (category), because of the absence of representation of attribute and activity (in it), 9.1.4 whether actual or non-actual (representation), 9.1.5 (that is,) the non-actual that is <u>other</u> than that non-actual (separate thing).

In 9.1.3 he repeats the author's phrase from 9.1.1. Try reading 9.1.4-5 aloud in Sanskrit. This indulgence in cleverness is reminiscent of 3.1.11-13 and it is certainly not the author's writing.

एतेनाघटोऽगौरधर्मश्च व्याख्यातः। अभूतं नास्तीत्यनर्थान्तरम्।

नास्ति घटो गेहे इति सतो घटस्य गेहसंसर्गप्रतिषेधः।

9.1.8 etena by that **aghaṭaḥ** non-jar **agauḥ** non-cow **adharmaḥ** non-dharma **ca** and **vyākhyātaḥ** explained **9.1.9 abhūtam** insubstantial **na** does not **asti** exist **iti** called **an-artha-antaram** not – thing – the other **9.1.10 na** not **asti** it exists **ghaṭaḥ** jar **gehe** (loc. in) house **iti** saying **sataḥ** (gen. abs. on the part of) actual **ghaṭasya** (gen. abs.) jar **geha-saṁsarga-pratiṣedhaḥ** house – association – denial

9.1.8 By that non-jar, non-cow, and non-dharma are explained. 9.1. He says that which is without substance does not exist, (yet) it is not the separate thing. 9.1.10 Saying "The jar does not exist in the house" is (merely) a denial of any association with the house on the part of an <u>actual</u> jar.

The words "etena … vyākhyātaḥ" are always the commentator's.

Chapter Nine

अस्येदं कार्यकारणसम्बन्धश्चावयवाद्भवति। एतेन शाब्दं व्याख्यातम्।

9.2.2 asya (gen. belonging to) this **idam** this **kārya-kāraṇa-sambandhaḥ** effect – cause – together-binding **ca** and **avayavāt** (abl.) part **bhavati** becomes, exists **9.2.3 etena śābdam vyākhyātam**

9.2.2 "This belongs to this" and the binding together of effect and cause, exist as parts of an argument. 9.2.3 By that, testimony is explained.

धर्माच्च।

9.2.9 dharmāt ca

9.2.9 And from dharma.

He takes saṁskāra to mean impressions of past lives according to which a person's particular dharma is determined.

आर्षं सिद्धदर्शनं च धर्मेभ्यः।

9.2.13 ā-rṣam from – seers; the Vedas **siddha-darśanam ca dharmebhyaḥ**

9.2.13 What is (received) by seers and vision of the perfected come from their (respective) dharmas.

Angels, auras, messages from God and other forms of religious mysticism are not addressed by our revered author.

कारणमिति द्रव्ये कार्यसमवायात्। संयोगाद्वा। कारणे समवायात्कर्माणि। तथा रूपे कारणैकार्थसमवायाच्च। कारणसमवायात्संयोगः पटस्य। कारणकारणसमवायाच्च।

10.2.1 kāraṇam cause **iti** (quotes) **dravye** (loc. regarding) physical **kārya-samavāyāt 10.2.2 saṁyogāt vā 10.2.3 kāraṇe samavāyāt karmāṇi 10.2.4 tathā rupe kāraṇa-eka-artha-samavāyāt ca 10.2.5 kāraṇa-samavāyāt saṁyogaḥ paṭasya** cloth **10.2.6 kāraṇa-kāraṇa-samavāyāt ca**

10.2.1 Regarding the physical, (he says) it is a "cause" because of its inherence in the effect, 10.2.2 or because of its conjunction. 10.2.3 Regarding cause, actions are through its inherence. 10.2.4 And similarly, in the case of a (particular) form, through inherence of the one-thing cause. 10.2.5 Conjunction of a cloth (for example) is through inherence of its cause 10.2.6 and through inherence of the cause of the cause.

The conjunction of the separate threads in a certain woven pattern is in a sense the "cause" of the cloth, but the cloth is exactly that and no more, so the cause and the effect are essentially one and the same thing. In the same way the threads are "caused" by the fibers and therefore so is the cloth, and so on.